The Christian Century

PUBLISHED WEEKLY

God and the Astronomers
By Kirtley F. Mather

Old Gods in the Shadows
By Harold E. Fey

The Order of the Yoke
By Elton Trueblood

December Survey of Books
Reviews of 10 Recent Volumes

DECEMBER 5, 1951

In This Issue

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was born in China, served there from 1938 to 1949 as a Presbyterian missionary, worked on a survey of "The Missionary Obligation of the Church" for the International Missionary Council, and is now associate professor of missions at McCormick Theological Seminary, Chicago. Dr. Romig was in Nanking for some time after that city was taken over by the Communists; a mission colleague there was Darius L. Swann, who contributed an earlier article to this series on the contemporary missionary situation. The series, which began on Oct. 31 with an article by John Baillie, will close next week with an article by Charles W. Ranson of the International Missionary Council.

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Coming

The issue of Dec. 19 will be a special number largely devoted to Universal Military Training.

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The Christian Century

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Coming Events

Nov. 22-Dec. 23. Worldwide Bible Reading Observance.
Dec. 6. Denominational Secretaries of Evangelism Meeting, New York.
Dec. 7. National Council of Churches Joint Department of Evangelism Meeting, New York.
Dec. 9. Universal Bible Sunday.
Dec. 9. Chicago Sunday Evening Club; Allen Wehrli, speaker.
Dec. 9-20. Latin American Union of Evangelical Youth Third Congress, Buenos Aires.
Dec. 10-12. N.C.C. Division of Home Missions Annual Meeting, Buck Hill Falls, Pa.
Dec. 11. Friends of the World Council of Churches Annual Meeting, New York.
Dec. 11. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, Robert L. Calhoun, Lawrence S. Kubie, speakers.
Dec. 12-13. Institute for Clergymen on Religion and Psychiatry, Sinai Temple, Chicago.
Dec. 12-14. N.C.C. Division of Christian Life and Work Annual Assembly, Buck Hill Falls, Pa.
Dec. 12-29. Southeast Asia Student Christian Movement Leadership Workshop, Sukabumi, Indonesia.
Dec. 16. Chicago Sunday Evening Club; Frank C. Laubach, speaker.
Dec. 17. N.C.C. General Cabinet Meeting, New York.
Dec. 18. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, Quincy Wright, Douglas Auchincloss, speakers.
Dec. 23. Chicago Sunday Evening Club; Otto P. Kretzmann, speaker.
Dec. 23. Reorganized Latter-Day Saints Annual Presentation of the *Messiah*, Columbia Broadcasting System.
Dec. 23-Jan. 5. Southeast Asia Professors' Conference, Bandung, Java, Indonesia.
Dec. 25. Christmas Day.
Dec. 27-29. Midwest Midwinter Retreat (Camps Farthest Out), Austin Baptist Church, Chicago; theme: "God's Reach and Man's Search"; Glenn Clark, Norman Elliott, Glenn Harding, Elton Trueblood, speakers.
Dec. 27-Jan. 1. Student Volunteer Movement for Christian Missions 16th Quadrennial Conference, Lawrence, Kan.
Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 3-6. N.C.C. Division of Foreign Missions Annual Meeting, Toronto.
Jan. 4-11. Universal Week of Prayer.
Jan. 6. Epiphany.
Jan. 6-11. N.C.C. Department of Broadcasting and Films Religious Radio Workshop, Schenectady, N. Y.
Jan. 7. Pittsburgh and Allegheny County Ministerial Union Lecture Series, Pittsburgh; Prof. James L. Kelso, speaker.
Jan. 8. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; John C. Bennett, John M. Clark, Mordecai M. Kaplan, speakers.
Jan. 20-26. Church and Economic Life Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, DECEMBER 5, 1951 NUMBER 49

EDITORIAL

BARRY, who handles the Century's make-up, was talking during a lull while he waited for a corrected line from the machines. Under such circumstances Barry's conversation ordinarily is about boats and sailing and the navigation courses they give you in the coast guard auxiliary. This time, however, his mind was not running in nautical channels. "Why can't we have a good old-fashioned Christmas?" he wanted to know. It was suggested that the prospects looked good; snow came early in Chicago this year and the thermometer has not had much use for figures above 30 since the first week in November. "That's not what I mean," said Barry. "Why can't we have an old-fashioned Christmas of the kind that doesn't start till after Thanksgiving and doesn't jam the 'L' cars with women shoppers for six weeks before the Big Day?" Barry, of course, had answered his own question. It is the merchants' hunger for those six weeks of jammed cars which has spurred them to push the start of the annual buying spree farther and farther back on the calendar. Yet there must be many who feel that the commercial exploitation of the Festival of the Holy Birth has gone beyond reasonable limits. Chicago's Christmas made its official start this year with a parade which packed the Loop on November 17. The Christmas decorations had been up along State street for a week before that. How has it been in your town? When Macy's first took over Thanksgiving in New York for its famous Santa Claus parade there were murmurs against making such use of a holiday supposedly devoted to religious observance. Today Macy's willingness to wait until Thanksgiving seems astonishing self-denial. Have any of the merchants in your town proposed as yet that Christmas displays start on the Saturday after Labor Day?

When Did Christmas Start In Your Town?

Small Nations Demand Hereros Be Heard

WHEN the U.N.'s trusteeship committee got down to the business of adopting an agenda the other day, the Union of South Africa tried another of the shifty maneuvers which have characterized its whole dealing with the question of South West Africa in the world organization. It moved to jump that question from eighth to second place on the list—ostensibly to enable the South African minister of the interior to be present to argue his government's case. The proposal was immediately opposed by several small nations on the ground that such a shift would not allow enough time for African tribesmen to reach Paris. Several speakers implied that the South African government might make it difficult, as on past occasions, for the tribesmen to obtain passports. The whole matter finally bogged down in a discussion of procedural matters, but not until it was clear that the small countries intended to see that Herero representatives win a hearing. At other sessions tribesmen from Togoland and Somaliland have been heard, but never a tribesman challenging South Africa's authority in South West Africa. The only nongovernmental voice which has been raised in behalf of the tribesmen is that of Michael Scott, the Anglican clergyman who is Christendom's best answer to Russian claims that missions are part and parcel of Western colonialism. Mr. Scott sat in the galleries and listened while the delegates debated, on hand to speak again if the South Africans should succeed in preventing his Herero friends from showing up to tell their own story. About the only chance the South Africans had for success was that the United States might again depart from its historic policy—as it had done a few days before on the Moroccan issue under French and British pressure which amounted almost to blackmail—and throw its influence against hearing the Hereros. After all, South Africa does have some bargaining points growing out of Mediterranean and African defense plans. And these days who can be sure how much moral leadership our representatives will be willing to pay for another division or the lease of a new airbase?

Words Cannot Hide Europe's Dilemma

HOW LONG will governments go on trying to fool their people with grandiose communiques hailing international conferences which actually end in failure? Do they not realize that repetition of this sort of humbug ever since the wartime conferences at Casablanca, Teheran and Yalta has bred a sophisticated public which sees through the empty verbiage? Chancellor Adenauer's meeting with the French, British and American foreign secretaries furnishes the latest illustration of this folly. After it was over a communique claimed that the issues of West German participation in NATO and in a united western Europe had all been ironed out and a milestone on non-Communist Europe's road to recovery triumphantly passed. Actually, nothing had been accomplished. Adenauer had not gained any of the concessions he knew he must have

before he could take West Germany fully into NATO and France had not agreed with either Bonn or Britain and the United States on German rearmament. The Paris conference left the German problem where it found it, unless it may turn out that it further weakened the position of Adenauer's shaky government. In addition, at the time Adenauer was getting nowhere, the French cabinet was in a parliamentary crisis which almost finished it off. Premier Pleven demanded a vote of confidence on his policy to rearm at the rate promised the U.S. and Eisenhower, no matter what the cost to the French people in higher taxes or lower living standards. The National Assembly gave him the required vote, but his margin was only 18. More important, 153 deputies abstained from voting, so that the French parliament actually showed 61 per cent of its members either voting against the Pleven policy or refusing to vote for it. If Pleven should fall, it is agreed that no other French government could be formed which would go through with the NATO program or approve German rearmament on any terms. Put these facts together—the failure of Adenauer's mission and the revelation of Pleven's lack of parliamentary support—and the American policy based on NATO appears headed for the rocks. Why try to blind the public to reality by such a transparent piece of fakery as Secretary Acheson joined in issuing from Paris?

Israel Limits Immigration

THE MOST HOPEFUL NEWS from the Middle East in many a day is the report that Israel has finally taken steps to limit immigration. Although not yet officially announced—to date all that has been said is that the government is planning to introduce a major change in its immigration policy which will cut immigration almost 50 per cent—the new policy is reported by the Tel Aviv correspondent for the *New York Times,* Sidney Gruson, to be already in effect. Immigration in August was cut from a scheduled 15,276 to 7,188; in September from 15,000 to 8,639. "The question no longer seems to be whether the target figure of 15,000 monthly should be dropped officially," wrote Mr. Gruson, "but whether the country can afford, at this time, the absorption even of 8,000." The Christian Century has often pointed out that Israel can never attain economic viability and that there can be no lasting peace in the Middle East until Israel gives up its policy of unlimited and uncontrolled immigration. Mr. Ben-Gurion's speech to officials of the United Jewish Appeal in Washington a few months ago gave grounds for hope that something would soon be done about the problem. Our guess is that the present limited step is the first of several cuts that will follow. Israelis are hungry; many of them are jobless. Few peoples in all history have shared with others so much and so uncomplainingly. The limit has been reached. If in the next year the Ben-Gurion government would announce a new immigration policy based on the ability of the little state to absorb and support, peace prospects would brighten for the whole Middle Eastern area. Israel has felt it must remain an armed garrison so long as neighboring Arab states muttered threats against its existence. The Arab states have felt they must be prepared to resist any attempt to extend Israel's boundaries. The cue to peace has been Israel's willingness to give up an immigration policy that meant expansion or starvation. Whether world Jewry, particularly American Jewry, will allow the Israelis to act realistically remains to be seen. The present step, however, is certainly in the right direction.

Church Workers Losing Jobs and Salaries

DEPARTMENT OF COMMERCE figures recently released tell a sad story about what is happening to church workers. In a nutshell, this is it: their number is decreasing and so is their income. This has happened to only one other occupational group studied by the commerce department. The study covered the years from 1929 to 1950. And the other group which likewise showed a falling off in numbers and pay was that made up of housemaids. (If you don't know why, ask your wife.) In 1929 churches and other religious organizations in the United States had 222,000 employees. In 1950 they had 218,000. During that same stretch of years the nation's population increased by approximately 25 per cent—from 121 to 151 million. The government began keeping statistics on income by occupations in 1929. In that year the average for all occupations was $1,421. But church workers stood almost $200 above the average. Their average then was $1,610. Today (1950) the average of all occupations is $3,024. The average for full-time church workers is $2,276. Think this over for a minute and see what it means. Twenty-two years ago ministers and other full-time church workers received salaries which averaged about 14 per cent more than the average of all occupations; today they receive about $750, or 25 per cent, less than the average. As it happens, this average church salary of $2,276 is just about on a level with the average income of textile workers, $2,258. Some of the big denominations are protesting that the clerical average is pulled down by workers in smaller communions. But so is the average for textile workers pulled down by pay scales in unorganized mills.

Philippine Nationalists Win Honest Election

TWO highly significant things happened in the recent Philippine elections. First, the government proved it could conduct an honest election. And second, José Laurel, president of the Japanese-puppet regime during the war, proved what he has so often contended: an honest election would bring his Nacionalista party to power. In this off-year election 9 of the 24 seats in the Philippine senate were at stake. Laurel's candidates won them all, giving them probable control of the senate. Few observers doubt that they would have won control two years ago and Laurel would today be president had an honest election been held in 1949. Nor do many doubt that unintimidated voting in 1953 will put the former puppet president, or his choice, into Malacañan (the Philippine White House). Only two Liberal candidates would have any chance of victory: U. N. Delegate Carlos P. Romulo, whose popularity in

the islands has grown with his developing stature in the world body, and Defense Secretary Ramon Magsaysay, a newcomer to Philippine politics who is generally given credit for the honest conduct of this latest election. But even they, unlikely candidates of a party riddled with a corruption neither would tolerate, would have tough sledding against Laurel. Americans may wonder why Filipinos would return to power a man who collaborated with the Japanese. Protestant Americans may be particularly mystified to learn that he is the choice of many, probably the majority, of the Filipino Protestants. The answer is not hard to come by. Filipinos believe Laurel is honest. He is first and last "pro-Philippine" rather than "pro-American" or "pro-Japanese." This does not mean that he is "anti-American." It does mean that where there is a clash in interests between his country and the United States, or any other nation, he puts his homeland first, as in the case of the infamous Trade Agreement of 1946. In the developing battle for the republic's presidency in 1953, wise Americans will keep hands off. Repetition of the strong support given President Quirino in the last election, with the resulting measure of responsibility for maladministration, would be a mistake of the first magnitude. It might produce malignant "anti-American" feeling where little or none now exists.

A Trial Balloon for Mr. Truman?

HAS public indignation begun to persuade President Truman that his nomination of General Clark as ambassador to the Vatican was not such an adroit political move as it first seemed? A column of political comment syndicated by David Lawrence to a large number of newspapers on November 20 raises the question. Mr. Lawrence, as a veteran Washington correspondent and publisher of *U. S. News & World Report,* is close to White House "sources." Presidents under fire more than once have used newspaper columns to launch trial balloons in a test of public reaction to changes in policy. Mr. Lawrence's column, based on the possibility that President Truman may not be able to secure Senate confirmation of the Clark nomination, had all the marks of a trial balloon. It started with a flat affirmation that "no matter what happens to delay or block confirmation," Mr. Truman is going to send a representative to the Vatican. This, it said, is because the President's honor is involved. "Mr. Truman has made a commitment to the pope that he would send a representative to the Vatican, and he means to abide by that pledge." No details concerning this pledge were given. Mr. Lawrence did not tell when Mr. Truman made it, under what circumstances, through what intermediaries or with what limitations. Simply, there is this pledge, made by the President to the pope, and Mr. Truman intends to make good on it, without regard to what Congress or the country at large thinks. At this point, however, Mr. Lawrence made a sudden shift. He admitted that the Clark appointment may not go through. Then "it would not be surprising if . . . General Clark himself asked that his name be withdrawn." If Clark withdraws, and if some other nomination were then blocked, said Mr. Lawrence, the President intends to go back to the old Myron Taylor "personal representative" dodge. Of course, when Mr. Taylor resigned, the Vatican said it wanted no more of that sort of demi-embassy. But if Mr. Truman should find that is all he can get, both the pope and the White House would settle for that. Or, at least, so said the usually well informed David Lawrence. File it under "important if true."

End of an Era In Nepal

MOST AMERICAN newspapers either entirely ignored or gave only a few lines to a history-making event in the small and isolated Himalayan kingdom of Nepal. That is quite understandable. In all probability less than 10 per cent of their readers would have known where to locate Nepal on the map, much less cared that a unique dynasty of royal prime ministers had come to an end in the capital city of Katmandu. After all, what effect could such a happening have on Americans who live half the world away and centuries separated in technological development? Yet time may prove that the event was important even to Americans. "Far-away places and strange-sounding names" have had a way of coming close home and growing familiar during the past decade—Okinawa, Casablanca, Djakarta, Pusan, and a few score others you can add. The end of the rule of the Rana overlords in Nepal is interesting because nowhere else on earth was the prime ministry hereditary and royal. It was a feudal arrangement which had to come to an end. The question now is what will take its place. The Nepalese Congress party which last year, with the blessings of Neighbor Nehru and its Indian counterpart, led the uprising which has broken the hold of the hereditary prime ministers and given the hereditary king a voice in government for the first time in 104 years, has emerged as the strongest political group in the kingdom. It is being pressed by another political group to open relations with Red China, whose troops are encamped along Nepal's northern border. In a situation more than faintly reminiscent of Mr. Attlee's policy toward the nationalization of Iranian oil, Pandit Nehru is opposed to his Congress brethren's in Nepal taking the very step he led his party to take in India. He knows recognition of Red China by Nepal would almost certainly result in eventual Communist control. If his opposition is overridden, or if the Chinese Communists decide to march in anyway, a buffer between communism and the Indian subcontinent much more important than Tibet will have been removed. India will then become the next station in Moscow's forward march through Asia.

Catholic Peace Award to John Foster Dulles

THE THIRD ORDER of St. Francis will confer its 1951 peace award on John Foster Dulles. This annual award "for truly Christian efforts in behalf of peace among all men" last year went to Myron C. Taylor. . . . In its efforts to keep the church-and-state issue clear, Protestants and Other Americans United for Separation of Church and State has asked the National Council of Churches to investigate charges that an evangelist appearing under its

auspices made an address that "smacked of proselytizing" in Youngstown, Ohio, public schools. . . . East Germany continues to imprison members of Jehovah's Witnesses. The latest roundup of 66 brought to 774 the number now in prison. . . . The American Jewish Congress is the first body of that faith to go on record against the Vatican embassy. At the same time, the Republican-controlled state senate of Massachusetts adopted a resolution congratulating President Truman for having decided to send an ambassador to the Vatican. Recently released Roman Catholic statistics show that the diocese of Worcester claims that 47 per cent of the total population are Catholics; the diocese of Springfield, 46 per cent; the archdiocese of Boston, 44 per cent. For a political analysis of the reasons for the Vatican nomination, see *U.S. News & World Report,* November 23, page 20. . . . The Prohibition party has nominated Stuart Hamblen, Hollywood cowboy singer-evangelist, for president. . . . Bishop Otto Dibelius, who presented the desire of the Evangelical Church in Germany for unification of the nation to West German Chancellor Adenauer (see "The Struggle in Germany" in last week's Century), has now made the same representation to East German Premier Grotewohl. Premier Grotewohl promised Bishop Dibelius that his government would not lag in pushing for the reunion of all Germany.

Is It Peace in Korea?

NEGOTIATIONS on Korea have reached the stage where a truce seems imminent. Whether this will come before Christmas, as some correspondents have forecast, is far from sure. Apparently, however, neither side wants another winter campaign. Recollection of the dismal outcome of MacArthur's "home by Christmas" drive a year ago cautions the public against expecting too much too soon. Yet in every nation with troops in action, there is greater hope than ever before that the discussions at Panmunjom are about to bring a cease-fire.

I

As this is written, negotiations on the location and nature of the line along which the truce will be established are believed to be nearly completed. It is said that the line will follow the present front and that it will be demarcated by a buffer zone two and a half miles wide. The United Nations proposal is reported to be that, after this line has been drawn, no final agreement shall be signed, no cease-fire order given, until three other subjects on the agenda of the Panmunjom conference have been settled. These concern the provisions for patrolling the truce, for exchanging prisoners and for withdrawing Chinese and U.N. forces from the Korean peninsula. The U.N. wants these agreed on within another thirty days.

In view of the excessive slowness which has marked the negotiations so far—a slowness reflecting the fact that neither side trusts the other, but that both are looking for trickery in every proposal—there can be no optimism that the final truce agreement will be reached inside the thirty-day limit. But if the line is drawn, a virtual truce for at least these thirty days will immediately settle over the front. No troops can be expected to go on fighting for small bits of ground that may later be handed back to the other side. And if the fighting is once stopped, there is good reason to believe that it will not start again.

Both sides, in the event a truce is signed, will claim victory. The Chinese Communists will say that the threat of an American invasion of China has been stopped. (There are still many Americans who do not realize that this is the picture of the war which has been spread throughout China—a belief that the United States was about to use Korea as a base from which to invade Manchuria and from thence to drive toward Peiping in an effort to overthrow the government there.) The Korean Communists will say that they have held virtually all their old territory. And the U.N. will make the most possible of the defeat which has been inflicted on Communist aggression. The Republic of Korea is about to emerge from the war with its territory intact.

II

Actually, the Korean war is ending in stalemate. The idea that this has been simply "police action" is no longer held by anyone. And the conception that the U.N. can maintain a mobile force, always ready to repel aggression, requires re-examination. When the United States went into Korea, an easy victory was anticipated. The U.S. forces were to discharge the functions of an international sheriff's posse—a true "police action" against lawbreakers. It turned out, however, that the North Koreans, though deficient in air strength and mechanized weapons, were a formidable foe. When Communist China came in, and especially after the air strength of the Communists began to build up, Tokyo headquarters was confronted with a first-class military problem. Other nations in the U.N. had to be called on to help meet that problem. The United States has finally been forced to send almost 500,000 troops. As a result, the military commanders are ready to settle for an armistice which leaves both sides about where they were at the start.

Yet they are not where they were. The losses in both armies have been so heavy, the human misery on both sides of the fighting front has reached such appalling proportions and the devastation is so widespread that Korea presents a radically altered situation from that which obtained on June 25, 1950. In the higher councils of both belligerents, there are plenty of lessons on which to reflect. The Communists now know that the United States means to hold a grip on the entire Pacific area and will not tolerate a Communist advance which threatens that grip. Korea was such a threat, for it aimed to bring the Communists within easy striking distance of Japan, America's new advanced base in the western Pacific. Both to the Communists and to our U.N. allies, here is a fact of utmost importance for the future.

On the other hand, the United States has been given a sobering reminder of the difficulties and costs involved in acting as an Asiatic power. The Korean campaign has cost the U.S. more than 100,000 battle casualties. No figures have been published on the financial cost, but it must be immense. If the war had been carried into China, this nation would have found itself in a struggle whose dimensions—human, financial and political—would have

been simply beyond calculation. The notion, sometimes advanced by politicians and in the press, that such a war could have been easily won by resort to the atom bomb, so far as we know is held by no responsible military men.

III

Is it to be peace in Korea? If the negotiations are concluded satisfactorily and an armistice accepted, will that bring a genuine peace? There will be peace, but only in the sense that the slaughter will stop. Korea itself will be left a house divided. American military leadership will continue to be apprehensive because of the exposed position of our occupation forces. From their bases along the armistice line the Communists can renew their attack at any time. When the postarmistice situation is viewed from the standpoint of the Communists, equal reason for uncertainty can be seen. The U.N. armed occupation of South Korea will continue, and so far as the United States is concerned we do not expect that it will be withdrawn for a long time. When coupled with our support of the Chinese Nationalists on Formosa, this presence of an American army in Korea will always look to Peiping's equivalent of the Pentagon—and to Moscow's—like a threat of a two-pronged invasion of China. In such a situation there is no basis for confidence in a lasting peace.

Moreover, the civil problem of Korea remains. The U.N. has saved the Republic of Korea from being engulfed by Communist aggression. But for what has it been saved? Will the end of the fighting be followed by the establishment of good government? Will it bring to the tormented Korean people promise of a stable and free order? A harder problem now faces Korean patriots than before the invasion. There is much more to be done to establish a worthy democratic nation. The benumbing misery throughout the country and the terrible losses of such leadership as had emerged in the Republic of Korea leaves less with which to tackle that problem.

Something beyond continuing an American occupation and returning the old Republic of Korea government to Seoul will have to be done if a true peace is to be built on the opportunity an armistice will bring. What can that be? We are not sure. It cannot be an indefinite continuation of U.S. control. The alternative seems to be some sort of United Nations action. At this point our thinking goes back to a belief expressed in these columns before the fighting started. What we would like to see is a U.N. program for the rebuilding of Korea, based on careful examination of the situation by a commission of Asian members of the U.N., with the cooperation of the United States, Russia, Communist China and Japan if that can be arranged, and with the resulting proposals to be administered by the U.N. acting in the capacity of adviser and helper (but not the supplanter) of the government of the Republic of Korea. Something of this sort might lead to a relatively stable peace.

Whatever is done, let it be done with and through the United Nations. Mr. Acheson's unfortunate speech in which, by the omission of Korea from our areas of interest, he set the stage for the war, showed how little Washington, acting alone, is competent to deal with this problem. It is remarkable to what a degree other nations in the U.N. backed us after our blundering helped to bring on the Communist invasion. We hope, therefore, that the United States will now give the U.N. a chance to prove its capacity for constructive statesmanship. The U.N. has called for a free and united Korea; let it be the agency to show how, with Communist aggression halted, this can be achieved. With American support assured, an invitation to the world body to come forward with a workable program for rehabilitating the entire Korean peninsula, or as much of it as the U.N. can reach, would be the greatest challenge it has faced to prove its worth. Such an invitation to the U.N. would be more than a challenge; it would offer its greatest opportunity.

Whatever followed, the U.N. would at least approach the rebuilding of Korea from a different angle than would the Pentagon. A Korean truce under the control of the Pentagon, on this side of the armistice line, would resolve itself quickly into a military problem in preparation for an expected renewal of hostilities. But a truce with the U.N. in the role of "best friend," guiding the Republic of Korea to stable government, could develop into a constructive contribution to the building of a lasting peace in the Far East.

Old Gods Waiting in the Shadows

[EDITORIAL CORRESPONDENCE]

Tokyo, November 14.

SINCE I last visited Japan in 1940, changes have taken place which are not easy to appraise. Japan has been defeated in war, but this vanquishment differs from anything previously seen. The victor is omnipresent, but he tries hard to guide instead of ruling, and makes it clear that within a few months even that will taper off. The moment a visitor steps from the plane which has brought him from America in less than 40 hours, he sees American and Japanese officials working together, apparently as equals. If he retains memories of prewar engagements lost to sticky Japanese customs men, he may take a little satisfaction in observing a new accession of magnanimity on the part of a notoriously unaccommodating profession.

If the visitor was impressed in the old days with the dictatorial power of an imperial regime, he is reminded of the transitory nature of that kind of glory when he sees the personnel of the occupation everywhere, particularly in the best hotels, the most comfortable clubs, the most desirable houses, the largest automobiles and the plushiest churches of the capital city. He is told that defeat has done the Japanese untold good by Americans who have no notion of advocating that medicine for their own country, but who unfeignedly admire the Japanese for the way they have swallowed it and continued to smile.

What is behind that smile? In the few days I have been here en route to Korea, I have found nobody who does not believe that it represents a genuine good will, an honest desire to measure up to the responsibilities which the Western world is again thrusting upon Japan. Yet some elements of contradiction appear which keep raising

questions. One of these concerns the mysterious influence of Shinto. Several incidents have happened recently which make one ask whether the old gods of Japan are merely waiting in the shadows for their cue to return.

Recently there was a tempest in the correspondence teapot of the *Nippon Times,* largest newspaper in the country, over the return of the use of the period of silence at public meetings. Some contended that this was a recrudescence of the prewar and wartime obeisance to the emperor or the Ise shrine. Others maintained that it signified no more than the period of silence at United Nations meetings. But the fervor of the letter-writing indicates that many fear that Shinto is about to come out from under the cloud which has covered it since the war, and that this connotes another rise of the military.

After the San Francisco peace conference the secretary of the Liberal party, to which Prime Minister Yoshida belongs, went to Ise, the main Shinto shrine, to report to the sun goddess what had happened across the Pacific. Again the newspaper columns boiled with scalding comment. Did the prime minister send the party secretary? Mr. Yoshida maintained silence. But the secretary said he went on his own initiative and at his own expense, and that it was nobody's business but his own. Many people who recalled that the highest officials took these pilgrimages before the war did not believe him and thought it indicated the state might soon again get itself entangled with Shinto.

A bit later their apprehensions were sharpened further when the prime minister himself visited the famous Yasukuni shrine. This is the shrine built after the Sino-Japanese war in 1895 to commemorate Japan's war dead. In 1941 there were about a quarter-million of these dead; since then spirits of an additional million men have been added. Each year an observance to honor these dead is held at the shrine, and each year the prime minister is invited to attend. This year, for the first time since the war, he accepted. What did it mean? The shrines are disestablished now. They are privately held and privately supported, and their officials draw no pay from the government. Does the prime minister intend to change this occupation arrangement?

Not necessarily. Newspaper comment again threshed the matter out. It was held that Japan has no national symbol of war dead other than that at Yasukuni, that the nation has a debt of remembrance to its sons who die in battle. If the Christian community had had a service to honor the war dead, say in the leading Reinanzaka church, would it have been shocking for the prime minister to attend? The incident served to remind persons of other religions, particularly Christians, that they may have missed an opportunity in not attempting to get a non-Shinto channel for the expression of the nation's memory of its soldiers. But the fact that this emotionally charged state function is now in the hands of a disestablished but resurgent Shinto was again emphasized.

Do these things and others like them indicate that the Shinto gods are about to stage a comeback? Some observers doubt it. They say the present situation is similar to that which would prevail if Great Britain had been defeated in war. The established church would have supported the war and would have been an important morale factor. So the occupying power might have severed it from the body politic, have stopped the payment of salaries, have confiscated the lands and other sources of income of the priests. Then the church would suffer as the people suffered. But when recovery set in, the church would also show signs of coming to life. That is happening in Japan.

Under the occupation the shrines were cut off from state support, their priests were ejected from the public payroll, and all their functions were made private. Yet at the same time the shrines were given the status of juridical persons or corporations, although they were not incorporated. Of the 110,000 shrines which were supposed to exist, some 90,000 have shown enough life to become members of a national association of shrines. The Religious Corporation ordinance of SCAP provides that by March 1952 the shrines that have enough life to be recognizable shall have their properties restored.

As may be imagined, the forces which are contending for the destiny of Japan are involved also in the shrine personnel. The older priests of the shrine association often unrepentantly continue to hold the emperor in mystical reverence, still think of the Japanese people as one great family descended from a semidivine ancestor whose lineal and first-ranking descendant is the head of the Japanese state. But even these oldsters do not desire the revival of a militarized state Shinto. Theirs is a sort of high-church view of the cult. Alongside this older group, however, is an organized association of young liberal priests, who think of Shinto as a folk movement. They are concerned not so much over the status of the cult as about what it can do for the people. Some of these young priests are for peace and are opposed to rearmament. Most of them want peace, but stop short of the nonviolence others advocate. One recently contended in a peace meeting that the banning of the atomic weapon was wrong and would play into the hands of Russia.

One of the wisest of the people with whom I discussed this question says that it is really not decisive in itself, but only in its relation to what Japan decides and the West decides concerning its role in the world of tomorrow. If Japan is to be built up to be the anticommunist arsenal and military bulwark for Asia, then we can hardly set bounds, or expect Japan to set bounds, on the forms through which its patriotism expresses itself. If these people are to be mobilized again, it will have to be with the understanding that they will mobilize their gods to stand with them.

The Japanese go to war surrounded by a great cloud of witnesses—ancestors and ancient fighting gods. The spirits of the dead march with the spirits of the living. Most American Christians are probably convinced that sooner or later Japan will have to rearm to confront once more the Communist menace they have long feared on the Asian continent. But not many have faced what this mobilization will do to bring about a virulent revival of paganism in Japan, or what obstacles it will place in the way of the 400,000 Christians in a rapidly recovering population of 80 million.

The old gods are waiting in the shadows, but on whom are they waiting? On the Japanese? On the Russians? On the Americans? On the Christian church? H.E.F.

For another report by Dr. Fey from Tokyo see page 1416.

The Missionary at an Era's End

By Theodore F. Romig

THE CHANGING PATTERN of the foreign missionary vocation has left the Western missionary feeling very uncertain about the nature of his task. In the past his work was clearly defined. He entered a territory where no church existed and where national leadership was negligible. He built and operated schools and hospitals. He directed the evangelistic work and busied himself with relief projects, literacy classes, translation and distribution of Christian literature, and so on.

Obviously these tasks are unfinished. The majority of the peoples of Asia and Africa continue to live without an opportunity of hearing the gospel. Yet a young missionary, after two years of service in China, remarked, "Here I am in a land of unprecedented need and opportunity, but I am completely frustrated for I do not know what to do." Why the confusion and uncertainty about the missionary vocation in a world that is still largely unevangelized?

New Factors in the Missionary Picture

This situation may indicate that the missionary, whose field of service lies always on the frontier, has successfully cleared away the wilderness and laid straight the path, and should move now into new territories. It may also point to political, social and religious changes which force a rethinking of the whole foreign missionary enterprise in the light of the new social and cultural climate within the mission fields. Or again it may mean that the actual character of world Christianity, especially in Asia and Africa, is very different from the pattern portrayed through the church's promotional agencies in the sending countries. The missionary may not find the welcome waiting for him or the place of leadership within the younger churches which he had anticipated. The national Christians may not want his most recent, streamlined church programs, learned in up-to-date Western theological seminaries. They may even reject him as a man with a gospel message, but accept him as a philanthropist and as an agent of Western culture.

It is my belief that all three of these factors have helped confuse the work of the missionary and the distinctive nature of his vocation. While I am responsible for the opinions here expressed, much of what follows I owe to the "Study of the Missionary Obligation of the Church," a project initiated by the International Missionary Council in 1949, which will culminate in the I.M.C. conference to be held in Germany next summer. Theologians, biblical scholars, missionaries, board secretaries, pastors and laymen in many countries are participating in it. The comprehensive nature of this venture of rethinking missions makes it impossible for me to comment on all the major problems involved. Consequently, I will deal only with the question I have already raised—the nature of the missionary vocation for our times.

It is obvious to those who have followed the growth of world Christianity that the missionary has cleared away much of what was once considered the frontier of the church. Christian communities exist today in practically every country of the world. Only in such remote territories as Afghanistan, Nepal and parts of central Asia are there no churches. In many places strong and able native leaders assume the responsibility for evangelizing their own lands. Roger Manikam of India, T. C. Niles of Ceylon, and Kagawa of Japan can preach and minister to their own people far more effectively than a Western missionary, who must learn the language and adjust to the customs of a strange land.

Missions and the Ecumenical Movement

Since Christianity is today a religion which spans the globe, a sentiment prevails that the ecumenical movement has replaced the missionary enterprise. Mission fellowships in theological seminaries, for example, are being succeeded by "ecumenical," "overseas" or "world church" fellowships. Is not the whole concept of the foreign missionary vocation irrelevant? If the missionary has planted the church in nearly every land, is not his task accomplished? Does this achievement not demand the replacement of the missionary force by a small elite corps of ecumenical experts who can expedite the cause of church union and cooperation throughout the world? Can we not therefore gradually dissolve the sending societies and let the World Council of Churches take over?

These questions can be answered by another set of questions. In our enthusiastic recognition of the truly great spread of Christianity in the past 150 years, have we not perhaps overstated and overrated the vitality of global Christianity? How true in fact is our conception of the church which covers the earth? In the effort to stir men's hearts to the support of world Christianity, have we spoken words of optimism which misrepresent the strength of the church?

Millions Still Outside the Fold

A casual glance at the world reveals not only immense unevangelized areas with millions of inhabitants, but also the startling fact that the increase in the number of Christians cannot begin to compare with the increase in population. Converts to the church in the past fifty years throughout Asia and Africa have been less than one-fifth the increase of population in India alone.

In regard to unevangelized regions, the situation is not greatly different from that which obtained in 1910 at the time of the Edinburgh Conference. Asia has less than one Christian for every 100 people. Central Asia is untouched. The large territories of Inner and Outer Mongolia, Sinkiang and Sikang are without self-supporting churches. Even in China proper there are huge blocks of densely populated areas where more than 40 per cent of the people are not within reach of a church. The provinces of Kweichow, Kwangsi, Hunan and Szechuan, where approximately 100 million people live, have less than a hundred ade-

quately trained ministers. Are we justified in our optimism when there is only one minister for every million inhabitants? And surely the church cannot be said to be planted throughout Islam, where large territories such as Saudi-Arabia are without Christian congregations.

Furthermore, in many areas Christianity is so identified with Western institutions that it is almost erroneous to say that the church exists there. Many mission stations boast of strong schools, hospitals, orphanages and social centers; but where is the church? It is there, perhaps, but on the extreme fringes of missionary activity, a struggling organism that is overlooked and even scorned by the Westernized nationals who indulge in a fellowship of culture. This situation is partly the result of the attitude of missionaries and sending churches that have taken greater satisfaction in spreading Western civilization than in evangelism.

The New Frontiers

To point thus to the unfinished task does not in any way diminish the significance of the "great new fact of our times," but it should cause us to question the naive assumption that the missionary objective of planting the church is nearly accomplished. Possibly the missionary frontiers have moved to new regions, but challenging frontiers remain and the church faces the perilous fact of being less able to move in than it was three decades ago.

The factors which most seriously confuse the task of the missionary are the cataclysmic political and social changes which have brought stormy weather to the calm, steady and well entrenched missionary movement of the "Great Century." Although they have been supported by only minority groups within the churches, the missionary societies have operated with remarkable smoothness and have given birth to many remarkable cooperative organizations such as the Foreign Missions Conference of North America (now the foreign missions division of the National Council of Churches), the International Missionary Council with its 32 national Christian councils scattered on all the five continents, and the many united boards engaged in educational, medical and evangelistic work. Has Christendom ever witnessed such creativity or such organizational genius? Today, however, these agencies are threatened by the political changes and social movements which are marching over Asia, Africa, the islands of the Pacific, Europe and, to some extent, the Americas.

The first of these is nationalism, which has struck Asia and the Near East with fresh power. Obviously the movement is not new in Asia. It has been brewing for a long time, occasionally coming to a boil and messing up the plans of colonial governments. Since World War II, however, it has emerged as a fully developed challenge. Seven new governments have been established in Asia within the past six years, and countries such as Iran and Egypt are bristling with nationalistic fervor. In the United States a mild revolution is taking place as prostrated isolationism comes to life in the garments of nationalism, a self-enthroned creature which boastfully scorns the work of the United Nations. National walls are being raised higher and higher. The old cultural patterns of family, clan, caste and tribe must surrender completely to the authority of the state.

This movement expresses itself in a passion for national honor and dignity. To achieve this goal it has frequently fallen prey to the charms of communism, which deceptively offers a method for realizing the national aspirations of "backward" peoples. Indeed, the primary cause of America's inability to understand the appeal of communism to Asiatics is our lack of imagination to discern the deep desire of the educated classes of Asia for national recognition and racial equality. Whereas to us the Western missionary's presence in a foreign land symbolizes the universality of the Christian faith, to the ardent nationalist the missionary, along with the trader and the soldier, frequently symbolizes the days of extraterritoriality, colonialism and imperialism.

The other factor, of course, is communism. Since this ism is the most discussed of our age, it need only be mentioned. Deserving of notice, however, is the reason for the Communist attack upon the missionary. It is not because he is a Christian that charges are brought against him, but because he is an American, an Englishman, a representative of some "Western imperialism." Our nationality, our high standard of living and our racial discriminations provide the ammunition for the Communist attack upon the foreign missionary. Although we know that the Communists hurl their invectives against the missionary in order to discredit Western culture and that their primary purpose is to destroy the West rather than to speak the truth, nevertheless we are confronted with a revolution which cannot be dismissed carelessly but one to which the missionary must make a Christian response.

'Direct Evangelism' Called For

In the light of the present situation, what is the task of the missionary for our generation? The first job of the new missionary is to shift from the "influence theory of evangelism" to a more direct form of evangelism. "In the future I believe that our emphasis should be on direct Christian evangelism and on those projects which make the greatest contribution to the building of the Christian church," wrote John Bennett after his return from Asia. A mission institution will be judged by whether or not it is a channel for the proclamation of the gospel and whether or not it adds to the growth of the church. If it is primarily an agency for cultural penetration and sharing, then its existence is not justified. The urgency of our mission, the brief time at our disposal and the limited resources at hand do not permit us to indulge in such extravagances as the spreading of Western culture.

Direct evangelism implies also the recovery of a form of preaching and teaching centered upon the announcement of the unique revelation of God in Christ. All theories about the cross-fertilization of religions and the sharing of spiritual ideas from various religions of the world are decidedly irrelevant.

In the second place, the new missionary must make a positive response to the revolution. The conviction that the backwardness of the Asiatic countries and the miserable life its people lead are the result of human exploitation and oppression is the primary idea behind the revolution on that continent. Accompanying this idea is the conviction that through science, Western technology and human justice a new life of security lies immediately within the grasp of the dispossessed peoples. Herein is a revolu-

tion of great religious significance, for no longer do the masses cling to the fatalistic doctrines of the East concerning human suffering. The solution of the problem of evil is no longer found in a life of resignation, in the Buddhist theory of escape from existence or the Confucian attempt to preserve order and security through a hierarchical system of human relationships. Only one way lies open—the struggle of the common man against the exploiters, against the landlords who suppress the peasants, and against the Western powers that take advantage of Asia's lack of industrial and military might.

The Nature of the Response

But how can the missionary respond to a movement which ignores the fundamental causes of man's misery and preaches an easy optimism that will lead eventually to disillusionment? Obviously he can respond by using every means available for the alleviation of poverty, sickness and human misery. He cannot stand aloof from the political and economic struggles which seek to lame the hand of the oppressor. No person who divorces the gospel from economic and political issues should be sent to the mission field. It is indeed doubtful whether there is any place for the missionary with either a narrow, conservative social vision or a theological liberalism which fails to take seriously the radical differences between the biblical revelation and Marxian idealism. To respond to the revolution sympathetically and critically the missionary should be theologically conservative, politically and socially liberal.

To say that the missionary cannot remain indifferent to the political struggles of our day does not mean that he should participate in every controversial political issue in the country to which he goes as a guest. His responsibility at this point is to interpret to the West the social movements of the East, to explain to Americans the hope of the new life as embodied in the revolution. As Josef Haroutunian has put it, missionaries must "do pioneer work in awakening the sending countries to the new age which is upon us."

The missionary can respond to the revolution by proclaiming the Christian hope, which does not end in disillusionment. In preaching this hope he should point out that the serious problem of life lurks within man. Sin and death are man's chief enemies. Under the tyranny of his finiteness, man expresses himself in anxiety, fear and lust for power. Only in Christ's resurrection from the dead can man find his freedom and his hope.

No More Mission Colonies!

The third task of the foreign missionary is to live up to his distinctive role. He is called to cross national and cultural barriers which separate the peoples of this world. He is the "apostle to the gentiles," a calling which necessitates a break with his own people and the adoption of a new home in a strange land. But the mere fact that a person leaves his native land for a foreign shore is no indication that the national or cultural barrier has been crossed. The missionary frequently fails to make the break. He takes America with him. He establishes a small American colony within the walls of the mission compound. He associates almost entirely with Westerners and Western-educated nationals.

This is lamentably true of Americans who enter foreign countries to transact business, fulfill diplomatic missions, carry out military assignments. It is not unusual for a trader to spend fifteen years in China without learning enough Chinese to be able to purchase a railway ticket from Peiping to Shanghai. Any effort to adopt the ways of a foreign country, as we would expect a guest to adjust his life in the home of a friend, is looked upon with scorn. This traffic overseas merely expands the national wall of America until it includes large areas in foreign lands. In no sense are the national walls broken down. Western man does not meet Eastern man and enter into an "I-you" relationship. In other words, there is no communion of spirits; there is only a fellowship of culture which is bound together by the machine civilization of the West.

What are the steps toward the breaking down of these dividing walls? The starting point for this task is theological. It rests on the biblical truth, "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ . . . so then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."

Clearing the Way for Creative Impulse

The missionary to be sure is no longer a stranger and sojourner within the household of God, but he is very much of a stranger and sojourner on this earth. His effort to level national barriers and to dissolve hostility is a constant reminder to the church that the Christian faces the task of mending the "rupture within the body of mankind." He is a reminder to those who live satisfied and contented lives within these walls that they are not members of the household of God since they are 100-per-cent citizens of this world. They are strangers to God even though they may profess faith in him. The distinctive role of the missionary in the coming years is to live more and more the life of a pilgrim and stranger, a sojourner who cannot find a home on this earth because it is divided by walls of hostility. The missionary will experience a kind of homelessness when he seeks to transcend cultural, racial and national barriers. This unique homelessness is a necessary sacrifice which at the same time is accompanied with a joyous realization that the Christian belongs to the "household of God."

Some very practical measures may be taken by mission societies to hasten this breaking down of barriers. An immediate step would be the transformation of the missionary societies into interracial and international bodies. The church should recruit Chinese, Indians, Britons, Germans, Japanese, Americans, Africans, people of every race and nation as missionaries who would be sent out by an interracial and international board of missions. Imagine what such a society would mean to the local church in Korea, Germany, the U.S.A. The ecumenical movement would not be merely an ecclesiastical phrase; it would be clothed in visible flesh. The present arrangement, whereby an American board sends out only American personnel to the peoples of Asia and Africa, would be superseded by a more inclusive organization.

The way should also be cleared for the creative impulse of the missionary enterprise to be centered in the missionaries themselves and not proceed from an organized board

remote from the scene of activity. Within the missionary movement is a strange disease which results in a socially conservative and reactionary attitude among missionaries and a rather progressive and enterprising spirit among many mission executives. The reverse should be true. This present condition indicates clearly that the creative impulse has passed out of the hand of the missionary.

Perhaps this state of affairs is partly caused by the concentration of mission planning and strategy in America and England—a situation which confirms the opinion that missionary policy evolves out of the West and is engineered by American and British officials. New York city and London represent the nerve centers of the missionary movement. Could not a process of decentralization take place whereby the creative streams might find their sources in various parts of the world—in Bangkok, Manila, Kobe, Buenos Aires, Paris and so on? Such geographical points would be not merely centers for national Christian councils but the seat of international and interracial mission societies in which secretaries and missionaries converge to plan their common task. To these centers mission candidates would come from all parts of the world and from them they would be commissioned to spread out into the neighboring countries.

Such a development would make real the ecumenical nature of the Christian church. The missionary movement of the future must manifest to the world the real roots of the ecumenical movement. Madras, Whitby and Amsterdam have revealed the accomplishments of the 19th century missionary movement. Such gatherings, however, cannot sustain the world church. The only movement which can truly safeguard and nourish the world church is the missionary enterprise, for within this is a channel through which Christians take the initiative and in a radical and venturesome way break down national barriers, scale the walls of cultural pride, and endeavor to live the life of partnership with Christians from all lands and races. If it fails, schisms will rend the world church even as they rent previous ecumenical bodies.

We have reached the end of national missionary societies. We are at the beginning of the missionary enterprise of the church.

The Order of the Yoke

By Elton Trueblood

A NEW MOOD has entered into the Christian cause today. It was manifest at the recent formation of United Church Men at Cincinnati. It is evident in many youth conferences, both national and regional. Best of all, it is to be found in a number of local churches, where the main Christian enterprise undergoes daily its most decisive test. The stirring that we feel is not inspired by any one man, does not have a single name, and is not organized as a self-conscious movement, but it is nevertheless real. It cuts across denominational lines and even across theological lines. The new emphasis has come both independently and simultaneously in various quarters, with the consequence that most of the new fellowships that have emerged are almost wholly unconscious of the existence of scores of others making a similar or even an identical witness. The time now seems ripe to make some effort at interpretation.

Work, Fellowship, Discipline

The new emphasis involves, first of all, the recognition that the Christian movement is organized for *work* rather than for comfort. To become a Christian is to join Christ's band as a recruit and to engage forthwith in a task. Christianity is always a crusade, or else it is practically nothing. Inactive membership is a contradiction in terms in which the adjective cancels the noun. Christ's call all through the centuries is "Follow me," and this cannot be done as an observer or as a mere contributor. A Christian is one who, according to his powers, shares in his own day and generation in the Christian ministry, whatever his means of earning a living may be.

There is little doubt that this was the New Testament conception of the Christian calling and the secret of the almost incredible miracle of Christianity's success in the face of paganism. But we, in our time, have tended to substitute a watered-down version. It is said in Acts that "not for a single day did they cease to preach Jesus the Christ, in the temple and at home"; but we, who claim to be their successors, are "a group of harmless little people who want everyone to have a good time." It is beginning to be clear to a variety of concerned people that this weakened version of Christianity cannot possibly stand up in the fierce competition of our generation.

The new tendency begins, then, as a conscious revolt against the easy conception of religion. Christianity is a religion of hard demands, driving men out of all safe nests. It is dangerous because it may send men and women where they do not want to go.

Second, this new emphasis calls for a much deeper drive in the direction of *fellowship* than we have known in the recent past. We cannot be recruits alone, for as individuals we are weak and almost helpless. Fellowship is not, therefore, incidental to the cause but intrinsic to it. It is only when we work together that we really know him who is our Lord and Master and whose cause we have undertaken to share. We have noted, on the one hand, the impotence of a merely individual religion, but we have seen, on the other hand, that church organization by itself will not suffice. Christ put his chief dependence on the fellowship of twelve men, and our contemporary experience has verified the effectiveness of a group of about this size. The deepest fellowship cannot emerge unless the group is sufficiently small to enable all to accept liability for one another.

The third element in the new emphasis is *discipline*. In much of our American life we have of late years understood freedom as freedom from all restraint, including divine restraint. Now we are seeing the fruits of this attitude in our moral depression. A Christian is one who knows that the deepest freedom comes by the glad acceptance of bonds. Power is never effective unless it is guided and confined. A Christian is not one who does whatever he happens to like, but one who finds most of the minor decisions already made in the light of a major decision.

One of the really thrilling facts about the Christian cause today is that the emphasis on discipline no longer elicits either a smile or fierce antagonism. Twenty-five years ago, the word "discipline" was hardly ever heard in conferences and would have been attacked as outmoded if it had been mentioned, but now it is a standard emphasis in conferences of youth. This is a change of major proportions.

The 'Order of the Yoke'

Sometimes we call this threefold emphasis on work, fellowship and discipline a new development in the Christian cause, but actually it is very old. All of it is in the New Testament. What is more, early Christians had a figure of speech which stated the combined conception perfectly—the figure of the "yoke." Note that, in Philippians, the author addresses a "dear yokefellow." The revealing feature of this usage is that the phrase is not explained. The obvious reason for the omission is that the phrase, being current, was fully understood. Early Christians were fellow members of the "order of the yoke." They had a marvelous freedom because they had voluntarily taken Christ's yoke upon them.

In recent generations we have neglected tragically Christ's teaching about the yoke. We have failed to see how marvelously it summarizes the meaning of participation in the cause of Christ. We have made wide use of the cross, have even misused it, but for some strange reason we have neglected the yoke, which is such a natural symbol and involves so much of what we mean by practical Christianity.

The yoke is a symbol of the new emphasis because, without any distortion of its meaning, it stands for work, fellowship and discipline. The only reason for putting a yoke on an animal is that there is a load to pull. Christians put on the yoke voluntarily. Christianity can and does bring a certain peace of mind, but this is not its purpose; peace comes as a by-product when the heavy task is undertaken with a harness made to fit. Our turmoil of spirit arises not from the weight of the load but from the way it is carried. Christ said his burden did not seem heavy because the yoke was perfectly fitted. If we had understood this passage better, many of the absurdities of the "peace of mind" era would have been avoided.

That the yoke involves fellowship is obvious. You cannot wear it alone. To take Christ's yoke upon you is to become a team mate. It is equally obvious that the yoke stands for discipline. If Christ made ox yokes in the carpenter shop in Nazareth, he knew well that the wearers were not free to wander as they pleased, but were free to be burden-bearers. Those who accept the discipline of regularity in public and private prayer are introducing an element of limitation into their lives, but they are marvelously free from the debilitating necessity of deciding, on each occasion, whether they will participate in prayer. The man who accepts the limitations of Christian marriage, with lifelong fidelity to one mate, is free from the soul-destroying indecisiveness of the habitual philanderer and knows joys which the philanderer cannot even understand.

'Blessed Are the Harnessed'

We have been curiously slow to see that Christ used the same root word in the third beatitude (Matt. 5:5) and in the famous yoke passage (Matt. 11:29). We have often translated this "meek," but such a translation obscures, far more than it reveals, the powerful meaning. Those who inherit the earth are the persons who have been harnessed. They stand in contrast to the wild beasts which are free to roam but are consequently ineffective. Blessed are the "harnessed," says Christ, "for they inherit the earth."

It is the sober truth that a few in harness are more than a match for thousands of undisciplined ones. This is powerfully demonstrated not only in Christian history but even in essentially pagan enterprises. It is the key to most of the success of the Communist party. It is a revelation to some to learn that party membership has always been severely limited and that in Russia, out of about 180 million people, probably less than 3 million are party members; yet this disciplined minority controls the entire situation. But recognition of the power thus released did not originate with Marx or Lenin; it was fully understood by the ancient yokefellows who turned the world upside down.

The good news of our time is that the "order of the yoke" is being reborn. There is no letterhead, no organization, no leader, no budget, but the reality is unmistakable. At least one local church is organized on this basis. It has only 32 members, with a waiting list. But these 32 are making a more effective witness in their city than is sometimes made by churches with nominal memberships ten times as large.

Some churches which have elected to continue with the ordinary standards of membership are finding something analogous to the heightened conception of membership by organizing variously named orders in the congregation. These people are kept from the danger of supposing that they are a spiritual elite by constant emphasis upon their own inadequacy in the light of the gigantic task to be performed.

Revival of Discipline

In a characteristic yokefellow group, the members check carefully on one another in regard to attendance, so that they discover immediately any lack of interest and make personal contact without delay. They often begin their meetings by having each member tell what he has done or tried to do for the Christian cause since the last meeting. This is humbling, but it is reasonable if Christians are volunteers in a crusade. Each thus encourages the others and is spurred to further endeavors by force of expectation. The next step in the meeting is consideration of the particular Scripture passage that all have undertaken to read

as a part of the voluntary discipline. The power that comes from reading daily the same passage others are reading, and then sharing insights upon it, is incalculable. Nearly all groups give an important part of their meeting time to free prayer, and are not disconcerted by silent waiting when there is no vocal utterance.

In the summer of 1950 several concerned persons joined to design and produce a simple pin in the shape of a yoke.* Some feel no need of this kind of symbol, but others find it a powerful incentive and support. A physician who wears the pin remarked, "It is not easy to wear." By this he meant that his fellow doctors and patients often ask its meaning, whereas they never would ask the meaning of a cross. When he tells them that it stands for team work in the Christian cause, they look at his life to see whether his practice is consistent with this high aim.

We are in a very dark time, and it may become darker, but there is light in the midst of the darkness. A great door is open, though there are many adversaries. Concerned Christians are a minority of a minority, but there is a wonderful new sense of recovery and we are not alone. Our hope lies in the application to our time of the spirit which has won before. Re-enactment of the miracle is beginning.

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So take a suggestion for your shopping list. Give your true love an inappropriate gift. Don't get grandma another lace cap or pair of woolen mittens. She has plenty already, and besides she hates the things. Get her a little bottle of Chanel No. 5 or a set of lipsticks or a pair of dancing slippers. That will boost her morale, make her feel she is still alive. As you reach for that fine book for your beloved pastor, the learned tome *Archaeology and the Bible,* stay your hand. Reach over to the next counter and get him the *New Yorker Book of Cartoons.* There will be several cartoons by Peter Arno, highly inappropriate for the clergy. That's the idea. There are few joys greater than that of stepping out of character for a time. And I'll bet it will do a lot more for his sermons too. And father—lay off the neckties and the conservative scarf. Get him a Lionel electric train, appropriate for age nine. (All his own; Junior keep away!) Dad has always had a yen for one. And for your wife—well, that has me stumped, as usual. How about a—er—ah—Oh well, how about a partridge in a pear tree? It would be a surprise.

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[Born December 10, 1830]

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And I unused
To such intoxication.
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I never knew . . .
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In contrast, although Mr. Hoyle's book is stimulating and informing, it should be read with great caution. He presents quite accurately an abundance of information about the recent advances in knowledge concerning the composition of interstellar gas and "dust" that constitute a large fraction of the total mass in the Milky Way galaxy, the presence of "background material" in the vast spaces within the universe between the galaxies, and the numerous other significant aspects of the universe that are now undergoing observation and study by astronomers throughout the world. His report concerning recent application of principles of electrodynamics to astrophysical problems is wholly trustworthy. His majestic picture of the universe according to the "new cosmology" is vivid and impressive. His presentation of the concept of "continuous creation," contrasted with the "big bang idea," is scholarly and convincing. But he overreaches when he comes to hypotheses of stellar and planetary evolution and to speculations concerning matters that are at present beyond the pale of "fruitful" contemplation.

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least 'The Heavens are telling the Glory of God and the Wonders of His Works.' "

It is especially significant to note, however, that Mr. Hoyle, like Dr. Smart, rejects "the outlook of the materialists." "How can we accept," says he, "the argument of the materialists, when the essence of their game lies in throwing up the sponge?" His final paragraph also conveys, in very noble phrases, something of his insight as a philosopher-scientist: "When by patient inquiry we learn the answer to any problem, we always find, both as a whole and in detail, that the answer thus revealed is finer in concept and design than anything we could ever have arrived at by a random guess. And this, I believe, will be the same for the deeper issues we have just been discussing. I think that all our present guesses are likely to prove but a very pale shadow of the real thing; and it is on this note that I must now finish. Perhaps the most majestic feature of our whole existence is that while our intelligences are powerful enough to penetrate deeply into the evolution of this quite incredible Universe, we still have not the smallest clue to our own fate."

All of which would seem to indicate that the fundamental philosophy of each of these two astronomers is not as conflicting as at first glance their contrasting vocabularies might lead one to think. To be sure it is quite evident that Mr. Hoyle's information concerning the "beliefs of the Christians" is far less complete than his fund of facts concerning stellar galaxies. That, for me, is quite beside the point. Much more important is the fact that both men, one quite explicitly and the other by implication, tell their readers that something other than intelligence is essential to any adequate concept of the "incredible Universe."

Wisdom is more than knowledge. It is not the stars that are on trial, but the men who look at them. I am not an astronomer, only a very earthy geologist, but for me the belief seems inevitable that an Administration competent to order the stars in their courses must be one with whatever it is that impels men to seek justice, love mercy and walk humbly in the midst of opportunities that transcend their most glorious dreams.

KIRTLEY F. MATHER.

Shabby Magnificence

THE MAGNIFICENT CENTURY. *By Thomas B. Costain. Doubleday, $4.50.*

HERE is popular history at its best. Written by a skillful historical novelist, this second volume of a projected series designed to recount the "pageant of England" from William the Conqueror to Henry VII tells the story of the eventful 56-year reign of Henry III with great vividness and dramatic power. That reign itself, to be sure, was far from magnificent. "Son of the worst of kings and father of the best," says Costain of Henry III, "this fatuous ruler continued to the end to exhibit the qualities which made his reign an interlude of folly and comedy leading inevitably to tragedy."

The 13th century in England, which began with the turbulent reign of John and ended with the initial skirmishes of the Hundred Years' War, was a great century if only in terms of the great men it produced—Stephen Langton, Robert Grosseteste, Adam Marsh, Simon de Montfort and Roger Bacon. But, for Costain, the real magnificence of the century is to be found in events of great importance in the evolution of the English constitution. The century began with the signing of the Magna Charta. The Provisions of Oxford followed in due time, then the Model Parliament met, and the century closed with the stage set for Edward I to become the first constitutional English monarch.

All this was achieved over the active opposition of the papacy. Innocent III declared the Magna Charta null and void, and Henry III was repeatedly able to secure papal absolution so that he might with good conscience repudiate the successive oaths he took to observe the Provisions of Oxford. "All men knew," says Costain, "that no peaceful agreement into which Henry might enter would be carried out. At the first opportunity he would run to the pope for absolution of his vows, and thus the familiar performance of repudiation would be repeated." Holding to an unshakable belief in the absolute power of kings, qualified only by the obedience due the papacy itself, the bishops of Rome did everything within their power to thwart the development of constitutional rule. Urban IV even went to the length of sending a legate to England "with full power to declare a crusade against all who opposed the restoration of Henry to his former powers."

The men who dominated the English ecclesiastical scene for the greater part of the century—Boniface of Savoy, archbishop of Canterbury, and Peter des Roches and Aymer of Lusignan, successive bishops of Winchester, the largest and richest diocese in the realm—did little to contribute to its magnificence. A soldier who served as a commander in the papal forces even after he had become archbishop, Boniface was "a man of the world," whose sole objective was "to make a fortune for himself," and who did not hesitate to attempt to murder an aged prior on the steps of a church. Peter was a suave, wily courtier, who remained in England "only for the material advantages he could obtain for himself and the members of his family." Aymer was "violent, overbearing, grasping, and brash." Quite revealing is the account of a dispute between Boniface and Aymer over an ecclesiastical appointment. One of Boniface's high ecclesiastics, Eustace of Lyons, seized the prior Aymer had installed and confined him to an episcopal prison; whereupon the bishop of Winchester, in retaliation, "got together an armed force and set the archbishop's manor at Maidstone on fire. He then attacked the [archbishop's] palace at Lambeth, tearing the doors off their hinges and, getting possession of Eustace of Lyons . . . put *him* in prison. . . . Bans of excommunication (which were hurled about these days as freely as maledictions) flew back and forth."

Nor were many of the popes in this greatest century of the papacy much better than their representatives in England. Innocent IV, the "archexponent of nepotism," plucked benefices for his relatives "from all the countries of Europe, most particularly England," and stuffed the kingdom of Sicily "full of his incompetent nephews and needy in-laws." Stephen Langton, one of England's greatest archbishops, for a time was held a virtual prisoner in Rome and prevented from returning to resume his duties, and his one worthy successor, the saintly Edmund Rich, recognized at the outset that "he must fight the pope who selected him in order to save England from spiritual loss." Edmund's death, which brought to an end his brief tenure as primate, was hastened by the demands of the "most demanding of pontiffs," Gregory IX, who insisted that Edmund find three hundred livings in England for the members of his Italian court.

WINTHROP S. HUDSON.

The Role of the 'Singular'

THE CHRISTIAN IN PHILOSOPHY. *By J. V. Langmead Casserley. Scribners, $2.75.*

THE MAIN QUESTION dealt with in this book is: Can one be a competent philosopher and a good Christian at the same time? And the answer given is a forthright Yes, provided philosophy is properly conceived as controlled by a "mystical logic of love" and confidently expresses itself in the dramatic symbols of our religious, biblical myths. The superficial externals of the discursive logic of "pure intellect" are jettisoned, and the heart, with its reasons that reason cannot fathom, is given the scepter. When philosophy comes into its own it shades into Christian revelation and metaphysics.

The "logic of love" is, in the more formal terms of this argument, the logic of "singulars," which are the only ultimate reals. "Singular" is to be distinguished both from a particular and from a universal, which are the abstractions of ordinary logic. A singular is a concrete individual, in all its uniqueness; justice is done to it in language only by a proper name with its fine flavor for vivid intuitive apprehension, not abstract conceptual comprehension. (O taste and see that the Lord is good—and that he exists.)

The mystical logic of Anselm's ontological argument for God's existence is valid. You do not start with an idea of God, but with a "vivid apprehension," an existential *engagement* or enlistment. There is "something almost perverse" about St. Thomas' distrust of the logic of singulars and consequently also of the ontological argument. The author prefers Plato, Augustine, Anselm, Kierkegaard, and the existentialist myth-theologians of the present. The Aristotelian tradition as perpetuated by Aquinas is at once too empirical and too rationalistic, in the old untenable senses of the terms. It

is blind to the centrality of the subjective in experience *and knowledge*, and makes a fetish of false objectivity.

Analogy is fundamental to adequate thinking, but not as conceived in current logic texts. Perhaps the account of analogical thought, as coping subtly with singulars and thus reaching an absolute singular (God) by analogy in the medieval-theological sense, is the highlight of the book. On this score, the author is astutely aware of what is and what is not being achieved by analogical thinking, which is mostly a process of "vivid apprehensions," not ideas in the routine sense.

Dr. Casserley, rector of Mamhead, near Exeter, divides his book into two parts. The first is a summary historical account of the relations between Christianity and philosophy, from Paul to Kierkegaard and his successors. Part II rejoices in the "biblical revival" of the present and the renewed confidence in the dramatic language of true religion. This gives the Christian a new occasion, the author believes, to be philosophical without the schizoid inner tension of what have so often, and so unnecessarily, been conceived as mighty opposites.

VIRGIL C. ALDRICH.

Entropy May Get Us

TIME'S ARROW AND EVOLUTION. *By Harold F. Blum. Princeton University Press, $4.00.*

FOR THE nontechnical reader this book offers help to answers for a number of questions: How justify the use of evolution in detailing the beginnings of the universe? How can the laws of biology, physical science and mathematics contribute to our knowledge of life's beginning? Is there sense to the idea that mathematically formulated laws of dynamics can indicate the directions of life's changes as summarized in the theory of evolution? And even to the philosopher's query as to whether those changes represent progress?

Dr. Blum has essayed an ambitious program in the 200 pages of this tersely written volume. Since it is to be "understood by the serious lay reader," there must be chapters giving elementary expositions on thermodynamics, mechanisms of heredity, biochemistry, geology and astronomy. The embarrassment is too often that the presentation cannot be done on an elementary level. One of the first "red lights" to understanding is encountered in the title phrase, "Time's Arrow." The intent, maybe, is to put the reader on the alert for that which is between the book's covers.

The author divides the evolution of the earth and what it holds into three periods: "first, a period of chemical evolution prior to the advent of living systems; second, a period during which transition from nonliving to living systems took place; third, the period in which living systems are established and flourishing—this extends to the present."

"During the first period, the second law of thermodynamics (time's arrow) clearly accounts for the irreversibility (uni-direction) of evolution. . . . Events that occurred in this period place restrictions upon the direction of organic evolution that was to follow." It is in the second and third periods that there is uncertainty of the application of the second law of thermodynamics. "There seems to be a tendency to think that, with the appearance of mutation and natural selection, . . . living organisms have been able to escape the second law of thermodynamics." In answer to this the author says: "We cannot think of irreversibility of evolution (which is intimately related to that law of thermodynamics) in terms of relatively minor fluctuations . . . connected with mutations and natural selection, but must deal in terms of over-all changes, in direction of greater (thermodynamic) entropy, that baffle the imagination." He concludes, "Pending the time [when] there may be a refutation of this law, it is necessary to assume time's arrow to apply to problems such as the one confronting us."

As to whether evolution is "upward"—if an index of that trend is to be found in increased complexity and fitness or more involved organization—the scientist's answer is Yes. "Order we find, and fitness, and evidence that order and fitness have been arrived at by an evolutionary process; but purpose and goals are another matter. As scientists we can hardly be satisfied in explaining this increase in fitness in terms of extraphysical factors or goals foreseen in advance."

It is correct to say that this book can be understood by the serious lay reader interested in a new approach to the central problem. However, "serious" and "interested" should be emphasized. How serious the reader must be was intimated in the second paragraph above. For scientists in any one of the areas there listed, the five-page bibliography, the ample index and the many footnotes give ready help in using the book as the vestibule for a serious study of this "new approach."

B. CLIFFORD HENDRICKS.

Men of the Revolution

GEORGE WASHINGTON. *By Douglas Southall Freeman. Vols. 3 and 4. Scribners, $15.00.*

LETTERS OF BENJAMIN RUSH. *Edited by L. H. Butterfield. 2 vols. Published for the American Philosophical Society by Princeton University Press, $15.00.*

GENERAL CHARLES LEE: TRAITOR OR PATRIOT? *By John Richard Alden. Louisiana State University Press, $4.75.*

THEY WERE a varied lot, those men who made the American Revolution. And fascinating, almost every one of them. Dr. Freeman's overpowering life of Washington has now reached midpoint. Yet its subject remains, despite an abundance of detail which threatens at times to sink the enterprise, almost as much of a mystery as the enigmatic Charles Lee, and vastly more so than such an extrovert as Dr. Rush.

In his third volume (I reviewed the first two in these columns on Nov. 3, 1948) Dr. Freeman argues that the years when Washington was developing into a great planter at Mount Vernon, after his return from the French and Indian War and his marriage to the rich widow, Martha Custis, were the years which taught him the patience, steadiness, understanding of human motives and frailties that were so requisite in the later test of war. But was it necessary to document this period in such detail that one is almost told what Washington got for every pound of tobacco he sold in London or every bushel of wheat—after he switched to raising that—he delivered in Alexandria?

This determination to pin down the ultimate detail persists in the war chapters. Washington sets out to take over the siege of Boston on page 460 of Volume 3, but it is not until page 76 in the next volume—202 pages later—that Freeman lets him start for New York with Boston evacuated. Granted that Washington faced difficulties of many kinds during the siege, the military operation was a fairly simple one. Hardly a dozen men were killed in any fighting after Bunker Hill, which had been fought before Washington reached Boston. Yet if one wants to know what went on every day, and almost every hour, during those nine months he held Howe cooped up in Boston, here's the place to find out.

But in thus complaining at the way in which Freeman all but overwhelms the reader with detail I must not leave the impression that he fails to show Washington's greatness. He does this even though he has to admit shortcomings in his generalship. One closes the fourth volume convinced that it was literally true that Washington's strength of character and tenacity of purpose were what, more than anything else, kept the Revolution from collapsing. Freeman doesn't quite "bring him alive," though he tries. I doubt whether the materials are extant to do that at this late date. I wonder whether they ever existed. One gets the feeling that the man was an alabaster figure from the day the Continental Congress made him commander in chief. Nevertheless, he was a truly great person, one of the giants of history—and don't let any of the fading tribe of debunkers persuade you to the contrary.

There are a couple of points at which I wish that Dr. Freeman had cleared things up a bit more. Does he believe there really was a Conway Cabal, or was that largely a figment of the imagination of an overtired commander and his overzealous aides? In the light of Knollenberg's *Washington and the Revolution* it is hard to see how the old legend of the cabal can continue to be believed. Yet I think that Freeman does believe it, or almost. I wish that he had made his conclusion a little more positive. I wish also that he had done more to explain the breakdown of supplies at Valley Forge. Surely more than Joseph Trumbull's resignation as commissary general was to blame. The standard explanations, which Freeman repeats, leave a lot of questions unanswered. How was it possible for such a small force

almost to starve when it was on the edge of what was then, and still is, the richest farming region in America?

It is an interesting coincidence that the appearance of these volumes of Freeman's Washington should come at almost the same time as the two volumes of letters of Dr. Benjamin Rush. For Dr. Rush, one of the signers of the Declaration of Independence and for a time surgeon general in Washington's army, was no Washington idolater. The conclusion to which, a few paragraphs above, I testified that Freeman had brought me would have infuriated him. In 1789 he wrote John Adams of the tendency, already well advanced, to "have but *one* deliverer, *one* great, or *one* good man in our country" (Rush's italics). He would have none of it. "For my part," he told Adams, undoubtedly to that quirky patriot's satisfaction, "I cannot help ascribing the independence and new government of our country to thousands, all equally successful and equally useful in both these great events."

This collection of superbly edited letters does what Freeman, working with the intractable Washington, cannot do. It brings Rush alive. So one gets to know one of the most vivid personalities of the Revolutionary period. As sheer good reading these letters are one of the finds of recent years. This Philadelphia doctor had an insatiable curiosity about practically everything going on around him. He starts a 1787 letter to his wife with the observation, "You know I love to be in the way of adding to my stock of ideas upon all subjects," and then goes ahead to describe a Jewish wedding which he had attended mainly for this purpose.

Rush was into everything—politics, medicine, education, theology, philosophy, agriculture. Throughout his long life he campaigned to displace the study of Greek and Latin with modern languages and scientific studies. (He appalled John Adams with his views on that.) He was indefatigable in his opposition to slavery, and his championship of cold water as a beverage in the alcoholic 18th century was generations ahead of his time. As surgeon general he issued a brochure, "To the Officers in the Army of the United American States: Directions for Preserving the Health of the Soldiers," a textbook of army hygiene which was also a teetotaler's manifesto.

Perhaps the thing for which Dr. Rush, at least in his epistolary character, is best remembered was his success in patching up the quarrel between John Adams and Thomas Jefferson, for thus he was instrumental in adding to the American birthright that remarkable exchange of letters between the sages of Quincy and Monticello which continued until their deaths almost ten years after that of Rush. The adroitness of his approach to both men in seeking their reconciliation makes this one of the most interesting portions of this collection of letters.

Prof. Alden attempts to rehabilitate another Revolutionary figure, the strange Charles Lee. He doesn't succeed. About all that can be said for Lee when he gets through with him is that he probably wasn't a traitor, that he certainly was an egotist of purest ray serene and that, whatever his military capacities (still a debatable question), he was in many respects a lamentable fool. Prof. Alden, who heads the history department of the University of Nebraska, doesn't come as close to making a case for Lee as Samuel White Patterson did for Horatio Gates a few years ago. But his book makes good reading.

PAUL HUTCHINSON.

Heroes of Peace

COURAGE IN BOTH HANDS. *By Allan A. Hunter. Fellowship of Reconciliation, 21 Audubon Ave., New York, $1.50.*

HERE is a little book which has the same kind of tremendous grip that is found in the parables of Jesus—that is, a great idea and vivid narrative. These true stories of men and women who have walked into the bright face of danger moved by a great compulsion make thrilling reading. In a world so full of bad news, here is good news and great news of the altitudes to which the human spirit can rise. Reading this book has made me want to go on living a few weeks longer. Reading it will be a great experience to anyone.

HALFORD E. LUCCOCK.

For Episcopalians—*et al.*

THE FAITH OF THE CHURCH. *By James A. Pike and W. Norman Pittenger. The National Council, Protestant Episcopal Church, New York, $1.50.*

THIS exceedingly important and significant book is the third in a series of six volumes being published by the National Council of the Protestant Episcopal Church under the general title *The Church's Teaching.* When completed the six volumes will cover the Holy Scriptures, church history, the faith of the church, the worship of the church, Christian living, and the church at work, and will constitute both a popular and an authoritative Episcopalian library.

During recent years, the Episcopal Church has been supplying leadership from the top for church organization, work and life even on the parish level. In *The Faith of the Church,* it is providing in the same way leadership for thinking, believing and teaching. The new book will be the doctrinal basis for the church school lesson material now in preparation, as well as a guide to the religious philosophy and faith of Episcopalians of all ages and interests. It is an official publication, not the contribution of an isolated theologian to the manifold of religious thought, not one man's opinion. It was written by two theologians, with the help of thirteen other named members of the Authors' Committee and a large number of named and unnamed critics. As its preface indicates, it seeks to state the Christian faith as that faith is expressed in the Book of Common Prayer. In preparing the manuscript, the authors discovered surprisingly and significantly "the essential agreement of us all [i.e., Episcopalians] in the essential things of our faith." In other words, the book is thoroughly and dependably representative, and seems to disclose that a merging of types of churchmanship has been going on unrecognized in the Anglican communion for some time.

The book is also as ecumenical as it claims to be, and may indicate that there is actually an ecumenical theology in process of formation in Christendom. It was read, in manuscript, by members of Christian bodies other than the Episcopal Church, who found that by and large it stated the faith common to all Christians. It betrays many influences. In its philosophy of religion—that is, in its treatment of such matters as logic, reason, belief and religious experience—it is basically Kantian and empirical and only occasionally Thomistic. In its doctrine of salvation, it is Lutheran. In its treatment of revelation and of the resurrection of the body, it is clearly influenced by the new biblical theology. It even introduces the currently popular Greek word *kerygma,* meaning the gist of the preaching of the gospel prior to the writing of the New Testament. In its discussion of the Trinity particularly, it shows the restraining influence of Eastern Orthodoxy. In its treatment of the church, the historic ministry, the sacraments and the communion of saints, it is unmistakably Anglican.

Strangely enough, the book makes only one reference to the Lambeth Conference; that is in regard to the famous Chicago-Lambeth Quadrilateral. In dealing with the problem of God, the book attempts to keep in tune with the modern psychology of personality. In discussing sin, the human predicament and the meaning of history, it reflects the impact of neo-orthodoxy on the theological thinking of our time. Its Christology is rigidly traditional and defined largely in scholastic terminology.

The book distinguishes Anglicanism sharply from Roman Catholicism and practically from Eastern Orthodoxy, and brings it unquestionably within the circle of Protestantism. It repudiates specifically the Roman doctrine of papal infallibility and all distinctively Roman elements in Mariology. It evaluates tradition in relation to Scripture in a manner which will not be acceptable to the Eastern Orthodox Church. Its treatment of marriage will suit the Romans better than the Greeks, while its point of view on holy unction, although a bit modern in its recognition of the "psychosomatic nature of much illness," would fit into Greek theology quite well.

This volume will make it possible for Episcopalians to be Episcopalian in their thinking as well as in their ways of worship, and will enable them as well as their non-Episcopalian brethren to evaluate Episcopalianism with greater theological assurance than has been possible heretofore.

JAMES M. MALLOCH.

NEWS of the CHRISTIAN WORLD

New Vigor Marks British Campaign

Congregational Union's Second Year of Its 'Forward Movement' Attracts Enthusiastic Audiences

LONDON, Nov. 14.—Leslie Cooke, secretary, and Howard Stanley, chairman of the Congregational Union of England and Wales are speaking to crowded meetings in the denomination's "forward movement," now in its second year. Purpose of the campaign is to deepen the spiritual life and increase the membership of local Congregational churches. Reports from Yorkshire tell of larger crowds than at any time in memory. At a recent meeting in the largest Congregational church in Leeds, people filled all the pews and overflowed into chairs in the aisles and onto the stairs. Such enthusiasm in notoriously undemonstrative Yorkshire gives Congregationalists reason to hope that new vigor is arising in their churches.

Bishop of Exeter Rallies Anglo-Catholics

Five thousand Anglo-Catholics recently rallied here in Albert hall to hear Dr. Mortimer, bishop of Exeter, appeal for unity in expressing their common conviction that the Church of England is the "catholic church" of the nation. While the church may assist the secular power in promoting the people's welfare, Bishop Mortimer declared, it is not the state's handmaid, but has a life and autonomy of its own; it may be protected and helped by the state, but is not a department of the state. Bishop Mortimer sounded a more controversial note when he asserted that the tendency to look on the Church of England as only one among many Christian denominations was "one of the most surprising and disheartening developments of the last century."

U.S.-Britain Pulpit Exchange Increases Understanding

From all accounts, the pulpit exchange carried out this summer by six English and six American Congregationalist clergymen has been appreciated by congregations and ministers alike and has increased understanding between those who are, as someone has said, "two peoples divided by a common language." Commenting on his stay in a New England town, Robert Paul of Leatherhead said that the obvious material differences between life in America and in Britain are the abundance of food (and its price), the number and size of automobiles, the variety and ingenuity of household gadgets and, above all, the social importance of the almighty dollar. "But these are superficial differences," he adds. "In a deep sense, I found that the people in the little New England town where I ministered were the same as people at home. People like them are the salt of the earth and the backbone of any nation. I found the same sensitive reserve that respects another's privacy, the same ready response to a genuine friend, the same quiet loyalty to the freedoms of the spirit and the same steady love of country and home. Beneath all our national pride and blatant propaganda, these things remain, and in them the future of humanity is centered."

Missionary Rally Hears Report On Chinese Christians

The 60th anniversary of the formation by London Congregational churches of a metropolitan auxiliary to support the London Missionary Society was celebrated recently by a rally in Westminster Chapel addressed by Norman Goodall of the International Missionary Council and various L.M.S. missionaries. One missionary graphically portrayed the suffering of her fellow Christians in China. "They understand the passion of our Lord because they are going through similar experience," she said. "They say: 'We know what it means to have crooked questions asked and the simplest answers misconstrued. We know what secret arrests and betrayal by friends are. We know what accusation meetings are, when the only answer possible is, "So you say." We know, too, what public flogging is, and to what ends mob hysteria can drive men. We know what Calvary is and the loneliness of death. . . . And we know that Christ is with us all the days.' Pray for them that they may know, too, the joy of the resurrection."

Catholic Obstetricians Queried On Pius' Dictum

This country's Roman Catholic doctors and midwives have come under suspicion as the result of Pope Pius' recent statement to a congress of Roman Catholic obstetricians that "to save a mother's life is a very noble aim, but the direct killing of the baby as a means to that end is not permitted." There is evidence that the religion of doctors and midwives, particularly those participating in the national health program, has become a question of public concern. The subject has been taken up by the popular press, and all over the country the debate is going on. Expectant mothers and health committees are asking Roman Catholic practitioners what they would do if it were a matter of saving the mother or her unborn child. They answer according to the papal direction, and the indignation of the rest of the community is rising. As a result, there are signs that religious prejudice, which has been successfully resisted here for many years, may reassert itself on the basis of this delicate theological issue.

And So Forth

Prof. H. H. Rowley, Old Testament scholar and author, is lecturing in Lund, Sweden, and visiting Baptist churches throughout Scandinavia.

Spurgeon's Orphan Homes have opened new quarters at Birchington, Kent.

The bicentenary of the death of Philip Doddridge was celebrated Oct. 25 with special services in Northampton, where he was minister of the Congregational church 1729-51. Doddridge's well loved hymns were sung in churches of many denominations, and his gifts as scholar, teacher, preacher, philanthropist, writer, poet and pastor were recalled. R. O. LATHAM.

Indonesians Vote On Political Lines

In Provincial Elections, Expected Swing to Muslim Party Does Not Occur—Hope for Religious Liberty

BANDUNG, INDONESIA, Oct. 22.—The recent provincial elections in Jogjakarta indicate that the Indonesian people, contrary to expectations, are voting along political rather than religious lines. Although more than 90 per cent of the population is Muslim, the Masjumi (Muslim) party won only 18 of the 40 seats in the provincial legislature. These results are being studied as signs of the prospect for the next national election, which political observers believe cannot take place until 1953. That much time will be needed, they say, to get ready the election machinery and prepare the people to express their opinions through the ballot. Indonesians, 92 per cent of whom are illiterate, have had no national voting experience. Incidentally, the Jogjakarta elections showed that Protestants are not organized to express political judgments. Although they outnumber Roman Catholics in the area, they won no seats, while the Catholics won two. In the elections in Minahasa, in the Celebes, where 90 per cent of the people are Protestant, the Nationalist party won all but two of the seats. The present national cabinet is a coalition of Nationalist and Masjumi party members.

Urges Vigilance to Maintain Religious Freedom

In a recent address to a Student Christian Movement meeting in Djakarta, Albert Mangaratua Tambuman, vice-chairman of the Indonesian parliament and a prominent Protestant party leader, declared that Christians must accept the fact that they live among a Muslim majority and must not take refuge in a defeatist "things were better under the Dutch" attitude. "We must give ourselves to the building of the state, which, under God, is our own," he said. "If we pay attention only to those Islamic groups which are bent on establishing a religious state, we may become pessimistic. But so long as responsible and influential groups are uniting to maintain religious freedom, we need have no fear. We Protestants find ourselves allied with the Nationalist and Socialist parties and other groups intent upon maintaining this constitutional right. We must . . . not leave to secular groups the responsibility for winning our battle."

Former Cabinet Member Praises U.S.

Abu Hanifah, former cabinet minister, reports in the official Masjumi party monthly the impressions he gained during his recent three-week visit to the United States. He found none of the signs of decay or degeneration which he says are usually associated with "superprosperous" nations. "Most laborers enjoy higher salaries than do Indonesia's highest officials," he

writes. "As their spirit is good, production remains on a high level. Strikes have no political overtones; they are simply means of securing more social profits and guarantees." Aware as he was of the discrimination against Negroes in the U.S., Hanifah was struck by their loyalty to their country, "contrary to the reports of some Indonesians who love Soviet Russia and Communist China more than their own land." At the same time, the leftist Djakarta weekly *Sunday Courier* was reporting that strikes are the American people's way of "showing the government that they are opposed to its hysterical war preparations."

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Anglican Work in Singapore Hampered by Unrest

Henry Wolfe Baines, Anglican bishop of Singapore, writes in his annual report that 1950 was a year of "unrelieved anxiety and strain and fluctuating struggle against Communist bandits who attempt to disrupt the life of the country." The services and ministrations of the church were continued without interruption, he reports, although in several districts public worship could be conducted only under armed protection. Many of the Anglican clergy travel around 1,000 miles each month, and their jobs involve much hardship and tension. The rise in the cost of living has accentuated the crisis in the diocese's finances. Clergy of all races find it increasingly difficult to live on their stipends, which Bishop Baines says must be raised. The unprecedented prosperity in Malaya has not been reflected in church income. The diocese of Singapore includes Malaya, Thailand, Java and Sumatra. Bishop Baines reported 68,214 communicants attending services during the year, 826 persons baptized, and 33 clergy enrolled in priests' orders.

And So Forth

The Protestant *Guardian*, published in Madras, declares that the appointment of a man of Chester Bowles' stature and background as U.S. ambassador to India demonstrates the desire of the state department to improve understanding with that country. It was not a diplomat who was required, says the paper, but one who understood Asia's economic plight and the political implications thereof.

The Salvation Army has been conducting a training school in Djakarta this month, with officers enrolled from Java, Sumatra, the Celebes and Amboina.

In his Army Day message Oct. 5, Pres. Sukarno stressed the army's responsibility for ending the raids by "treasonable bands" which daily attack plantations and villages, leaving behind "ruins, poverty and fear."

The Australian Student Christian Movement publication for August reveals that a group of Australian engineers, scientists and teachers are seeking some way of putting their talents to work in Indonesia through the Colombo plan or a similar enterprise.

Bishop C. D. T. Shores of the Free Catholic Church in India spent three weeks in September visiting Free Catholic communities in Java, continuing the evangelistic work of Msgr. L. de Vogel, who died last year. As a Theosophist, Bishop Shores gave a number of lectures in Java under the auspices of the Theosophical Society.

Aris-takes Mirzayan, spiritual leader of the Armenian (ancient Gregorian) churches in Indonesia, arrived Sept. 27 to spend five years as head of the congregations of St. John in Djakarta and St. George in Surabaja.

WINBURN T. THOMAS.

Baptists Adopt Minimum Salary

West Virginia Convention Votes Subsidy Plan—Kentucky Presbyterians, U.S. and U.S.A., Meet Together

HUNTINGTON, W. VA., Nov. 13.—Adoption of a minimum salary plan for ministers was a major action of the West Virginia Baptist convention's recent 86th annual meeting here. The plan will be financed by a subsidy fund to which each cooperating church will contribute one per cent of its pastor's annual salary. Delegates approved recommendations to establish much closer relations between the convention and Alderson-Broaddus College and pledged increased financial support of the institution through the regular convention budget. They adopted resolutions opposing the appointment of an ambassador to the Vatican, the allocation of federal funds to sectarian institutions, and the infringement of civil rights through racial or religious discrimination. A panel discussion on public affairs had Dean James A. Kelly, Jr., of West Virginia State College for Negroes speaking on race relations; A. J. Coffey, pastor of First Christian Church, Logan, on law enforcement; and Edward B. Willingham, pastor of National Baptist Memorial Church, Washington, D. C., and chairman of the Baptist Joint Committee on Public Affairs, on church-state issues. Convention addresses were given by national American Baptist leaders. Delegates elected as their new president Jarrett Chandler of Mullens; he succeeds William Farmer of Charleston.

Methodists Vote $900,000 To Three Colleges

At the close of an afternoon of debate, the 400 delegates to the 106th annual meeting of the Louisville Methodist conference approved an allocation of $900,000 for three Kentucky Methodist colleges—Lindsey-Wilson, Union and Wesleyan. This is two-thirds of the total Methodist contribution to the schools, the balance being the responsibility of the Kentucky conference. Bishop William T. Watkins told the delegates that although beautiful choir music and elaborately decorated sanctuaries are commendable, church services are worthless unless they make congregations aware of the "reality and presence of God."

Presbyterians, U.S., U.S.A., Attend Joint Meeting

The first joint business meeting of the Presbyterian, U.S., and the Presbyterian, U.S.A., synods of Kentucky was held recently at Centre College, Danville. [Similar meetings have been held this fall in Missouri and Oklahoma.—ED.] A main feature of the program was the celebration of the 150th anniversary of Presbyterianism in the state. Moderator John McCain of the Presbyterian, U.S., General Assembly told the delegates he thought a majority of southern Presbyterians favored a union of the two denominations, but said he was pessimistic over the possibility of obtaining the three-fourths majority vote necessary to consummate it. At the closing convocation,

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Prof. Elton Trueblood of Earlham College expressed pleasure over the fact that the meeting was interracial. Later he declared: "We Christians are allowing the communists to outmaneuver us by presenting their doctrine of crass materialism as idealism to help the common man."

Methodist Evangelistic Mission Brings Membership Increase

The West Virginia Methodist conference's united evangelistic mission brought 10,600 accessions by profession of faith and transfer to local church membership. The mission featured home visitation, church services, youth convocations and district rallies. Ministers from the Pittsburgh and Erie (Pa.) conferences were guest preachers in the denomination's several hundred churches in this state. More than 7,500 persons attended the area rally in Huntington. They heard Bishop Lloyd Wicke of Pittsburgh declare that the dilemma in which the nation finds itself is the result of "our taking our Christian responsibilities too lightly."

Kentucky Medical Association Admits Negroes

The Kentucky medical association has voted to admit to membership the state's 70 Negro physicians. It went about this in a way that indicates a resolve not to wait for reform to be accomplished piecemeal. The ordinary course is to require that prospective members first qualify as members of their county societies. Realizing that some county societies might be slow to abolish the racial barrier, the state association decided to make membership in the statewide society for Negro physicians the only requirement for admission of Negro doctors to its rolls.

And So Forth

At the dedication of the new $400,000 journalism building at the University of Kentucky, Don Whitehead, Associated Press reporter and Pulitzer prize winner, declared that "when people lose their right to know, they lose their freedom." Pointing out that all over the world an intense struggle is going on between those who seek a free flow of information and those who want to control it, he warned against the growing threat of censorship in the U.S. through efforts of city, county, state and federal officials to deny information to accredited reporters.

"God's Way for Our Day" was the theme of the 82nd annual convention of West Virginia's Disciples of Christ in Clarksburg. Principal speakers were Roger T. Nooe of Nashville, former president of the International Convention of Disciples, and William Robinson, British theologian who is now head of the department of doctrine at the Butler University school of religion in Indianapolis.

The annual conference of the Lutheran synod of West Virginia, held in Wheeling, had evangelism as its theme.

Pres. Harry F. Baughman of Lutheran Theological Seminary, Gettysburg, Pa., addressed Huntington's Reformation Day service.

Ceremonies at the opening of Kentucky Wesleyan College (formerly at Winchester) at its new location in Owensboro included induction of Oscar W. Lever as president.

J. Maurice Trimmer.

Evangelist Draws Canadian Crowds

Before Launching Campaign in the U.S., C.B. Templeton Conducts Missions in Ontario, Nova Scotia

Toronto, Nov. 19.—Capacity congregations are greeting Canada's Evangelist Charles B. (Chuck) Templeton and his wife Constance as they make their final appearances before launching a seven-month series of meetings in the United States under the auspices of the National Council of Churches. The first week in September, audiences of 1,200 grew quickly to 3,000 as the Templetons spoke in the community hall at Smiths Falls, Ont., a "railway town." On Sept. 16, more than 10,000 gathered to hear them in Ottawa's Lansdowne park stadium. Going directly from there to Sydney, N.S., sometimes called Canada's "spiritual center," they established a new record in evangelistic "highs." Beginning with 2,000 on a Wednesday night in that steel and coal center, the crowds grew until over 10,000 assembled for the final service in the Sydney hockey forum, and over 1,500 were turned away. During October, the Templetons were in Youngstown, Ohio, for the first of the N.C.C. series, then they returned to Canada for two months before the U.S. campaign is resumed. Hamilton's largest United church was filled to capacity for the early November mission in that city, and overflow congregations listened in on loudspeakers. From now until Christmas, evangelistic missions featuring the Templeton sermons will be conducted in London, Brockville, Orangeville and Fergus, Ont.

Canadian Anglicans Choose New Primate

Meeting recently in Victoria, B. C., the executive council of the Church of England in Canada's General Synod elected Walter Foster Barfoot, bishop of Edmonton, Alta., to succeed the late George F. Kingston as the communion's primate. Forty-one clerical and 38 lay delegates took part in the voting. Barfoot, a native of Collingwood, Ont., has been a teacher of church history and apologetics during most of his ministry. This is the first time since 1893 that the church's spiritual head will live west of Winnipeg.

Canada's Living Costs Increase

Month after month, Canada's living costs continue to mount. At latest report, the index stands at 190.4 as compared to 100 for 1935-39. Food and clothing costs have risen most; rent, fuel and lighting less sharply. . . . Despairing of U.S. aid on the St. Lawrence-Great Lakes seaway project, External Affairs Minister L. B. Pearson has told Parliament that the government is prepared to recommend that the seaway be built by Canada alone. "We shall soon request and expect to receive that cooperation from the U.S. which is required under the boundary waters treaty," he added. . . . While no clear-cut moral issue is to the fore in Ontario's election of a new provincial government Nov. 22, voters have in mind

the need to clear up at least some of the liquor-gambling-drug scandals revealed in recent investigations. Gallup poll reports indicate that the Conservatives will be returned to office with a reduced majority, while the Liberals will replace the C.C.F. as opposition.

Dominion's Labor Leadership Splits on Policy

Over the issue of whether its executive head should dictate the election of officers, the Canadian Congress of Labor at its recent annual convention in Vancouver was forced to record a top-level policy split and the resignation of its No. 1 executive leader, Pat Conroy. The practice had been challenged by Charles Millard, director of the dominion's steelworkers. The split weakens the executive side of Canada's C.I.O. unions. An appeal is being made to Philip Murray to do all in his power to heal and strengthen the Canadian Congress of Labor's position.

And So Forth

The new $1,359,000 buildings of 73-year-old Huron College (Anglican) at London, Ont., were officially opened and dedicated this month.

External Affairs Minister L. B. Pearson has been appointed chancellor of Victoria University here.

Seventh-Day Adventists are erecting a $1 million 100-bed hospital in North York.

The heads of Canada's Protestant and Roman Catholic churches, accompanied by the principal chaplains of the navy, army and airforce, have returned from a two-week visit to the Canadian forces in Korea.

Toronto's First Unitarian Congregation recently dedicated a new $170,000 church.

Alfred Roy, Roman Catholic priest at Ste. Germaine-Boule, Que., pleaded guilty to government charges that he had ordered the local postmaster to destroy pamphlets and other mail posted by Leslie G. Barnhart, Baptist minister (see The Christian Century for Sept. 19, p. 1084). The court fined him $100. The postmaster has been suspended from his job.

During their visit to Canada, Princess Elizabeth and Prince Philip attended Anglican services on Sundays in Niagara-on-the-Lake, Vancouver, Saskatoon and St. John's. At each service, Prince Philip read the Scripture lesson for the day.

JAMES R. MUTCHMOR.

Survey Work of Save the Children Federation

At the recent 20th annual meeting of the Save the Children Federation, a survey completed after a year's study of the federation's program by Dean E. George Payne of the New York University school of education was presented. The survey, "Guideposts of Modern Child Service," tells of the agency's service to children on the Navajo and Papago Indian reservations, in war-depleted areas of Austria, Finland, France, Germany, Greece and Italy, and in Lebanon and south Korea. It is being published by the Payne Educational Sociology Foundation. At the meeting, the federation presented its second annual award for distinguished service to children to Willard E. Givens, executive secretary of the National Education Association.

Evangelicals Lose Leader in Brazil

Prof. Otoniel Mota Helped Establish the 'Liberal' Protestant Movement, Which Continues to Grow

SÃO PAULO, BRAZIL, Oct. 30.—Liberal Protestantism in this country suffered a great loss in the recent death of Otoniel Mota, Presbyterian minister, author, member of the national Academy of Letters and professor at the University of São Paulo. Even the secular press published detailed accounts of his life, emphasizing that he was not only a great scholar but a devoted clergyman and philanthropist (he founded many orphanages, and hospitals for the treatment of tuberculosis). Because they declared that they did not believe in eternal punishment, Mota and several other seminary professors were expelled from the Presbyterian Church, and in 1939 they founded the "liberal" movement in Brazilian Protestantism. (As stated previously in these columns, Brazil's liberal Protestantism is not to be identified with North American "modernism" in religion; it is more nearly akin to neo-orthodoxy.) This movement has been rejected by the Evangelical Confederation of Churches, although that organization has also been the target of the fundamentalists. The movement, however, is growing; in every church "liberal" members are to be found, particularly among younger people and university graduates.

Fundamentalists Continue Bitter Attacks

Jeronimo Gueiros, a fundamentalist Presbyterian minister from northern Brazil, has launched an attack on Miguel Rizzo, prominent Presbyterian minister and editor of the widely respected Protestant nonsectarian review *Unitas*. He demands that Rizzo acknowledge publicly his belief in the doctrine of the atonement and in the Bible as the only rule of faith. Rizzo has declined, saying he will leave the matter up to the presbytery. Meanwhile, the fundamentalist minister who is secretary of the Latin American Alliance of Christian Churches is bitterly criticizing the Presbyterian Church of Brazil's Supreme Council for its decision to remain "neutral" and join neither the World Council nor the International Council of Churches. He says it was fear of losing financial support from the North American mission boards—which, he says, are "infiltrated with modernists"—that led the council to turn down a chance to affiliate with the Carl McIntire group. He charges that the most influential Brazilian Protestant ministers are modernists, citing as proof their lack of interest in the Pan-American Evangelical Conference held last July.

Rohden Welcomed on Return From U.S. Professorship

Huberto Rohden, former Catholic priest who has been teaching philosophy in the United States, has come home to Brazil. The addresses he has been giving since his return, particularly in Protestant churches, have met with a warm welcome. He ap-

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peals for the "true catholicity of Christ"—"having Christ in the heart" as against holding particular theological or ecclesiastical doctrines. Modern man, he maintains, is tired of "dogmatism and theology" and wants only to be "near to God"; he is neither atheistic nor blindly believing, but simply a "rational searcher for truth." Prof. Rohden is not a member of any Protestant church, but he writes regularly for *Unitas* and the majority of the nation's Protestants are enthusiastic over his message. When he spoke recently under the auspices of the Institute of Religious Culture in a theater in Porto Alegre, large city in southern Brazil, thousands gathered every evening for a week to hear him. To the extreme conservatives and fundamentalists, however, he is anathema.

Student Leader Defends World Council

Jorge Mota, leader of the Brazil Christian Union of Students, which is affiliated with the World's Student Christian Federation, has written a pamphlet, *In the Interest of Truth,* replying to charges of "heresy" and "modernism" made against him by fundamentalists. Mota criticizes the action of the Fundamentalist Conference held here last summer in proclaiming that the World Council of Churches has compromised with communism. The conference not only adopted a resolution to that effect, but published it in the secular press. It also issued a statement warning governments against the World Council. Mota quotes official World Council reports proving the charge unfounded. He adds that the charge can do great harm to Protestantism in Brazil, where accusations of intolerance against it get little hearing but declarations about "relations with communism" could easily arouse antagonism.

And So Forth

In an interview with a *Unitas* reporter during his recent visit here, J. Edwin Orr, an associate of Billy Graham, said that two things make it hard to conduct revivals in Brazil: the Protestant leaders are too optimistic about the condition of their churches, and the people recoil from making "public confessions," feeling that such exhibitions of repentance are humiliating. In this, he said, Brazilians are more like the English than like North Americans; the latter are not disturbed by what others might think of what they do in public.

Another U.S. visitor, Prof. Carl M. Hanna of the Presbyterian Seminary in Louisville, Ky., told an interviewer that he found the evangelistic work of the churches here excellent, but that the churches can be criticized for failing to make an effort to solve vital problems in their communities.

Delegates from the Federation of Lutheran Synods of Brazil, the German Evangelical Church in Chile and the United Evangelical Lutheran Church of Argentina attended the first Latin American Lutheran Conference in Curitiba Sept. 6-9. They considered ways to deepen the work of their individual churches and strengthen the fellowship among them. Members of churches of the Lutheran tradition in South America number 750,000, two-thirds of whom are in Brazil. Visitors from the Lutheran World Federation and the National Lutheran Council in the U.S. were present.

João Del Nero.

Hospital Chaplain Devoted to Men

War-Wounded Crowding Tokyo Medical Center Are Charges of Dedicated Episcopal Clergyman

Tokyo, Nov. 10.—At the Tokyo Army hospital nobody has any doubt that a war is on in Korea. This afternoon I saw hundreds of wounded American, French, Dutch, Turkish, British and other United Nations soldiers as I made the rounds with Chaplain Ellenberg. Tokyo Army hospital is the largest and probably the best equipped institution of its kind in the Far East, and its corridors and recreation rooms, in addition to its wards, are filled with cots. Just at this time the number of patients sleeping in the halls is small, because of the lull in fighting in Korea. But when the fighting is heavy, as at the battle of the Chorwon reservoir, its facilities are taxed to the limit.

The man who visits almost every patient in the 2,000-bed hospital and annex every day and never leaves without a cheery word is Chaplain Ellenberg, an unmarried Episcopal clergyman, who has learned at least a word or two of greeting in each of the 21 languages spoken by the United Nations forces in Korea. Ellenberg went ashore with the first wave of the 4th Infantry Division in the 1944 Normandy invasion and was decorated for his services there.

A Dedicated Chaplain

Chaplain Ellenberg is as completely dedicated a man as one is likely to find. Seven days a week, often at midnight as well as through the day, he carries the manifold ministries of religion to his young charges. He is perhaps 40 years old, which makes him seem quite paternal to the wounded under his care. Their youth is astonishing, and their faith under his ministry is deeply moving. Many have terrible wounds, since those with more superficial hurts are cared for in Korea. Sometimes several die in a single day, and the chaplain is at their side whenever the call comes.

When the fighting is heaviest, men sometimes reach the Tokyo Army hospital within 12 hours of the time they are wounded in Korea. On one occasion, men fighting to hold an airstrip under attack were evacuated in planes as soon as they were hit, the planes taking off through enemy small-arms fire. Occasionally men arrive in their battle clothes and without cards indicating they have had previous medical attention. One medical corpsman who was hit when he was attempting to evacuate the wounded gave a Tokyo Army hospital doctor several doses of morphine he was carrying in his pocket. This was the first doctor he had seen since being hit, and he refused to surrender the drug to anybody else.

An Honored Institution

The great hospital now called the Tokyo Army hospital was once St. Luke's International Medical Center of Japan, a model institution founded by the Episcopal Church and famous throughout the world. It is surmounted by the cross of Christ, and its cornerstone is inscribed: "Dedicated to the

Glory of God and the Service of Humanity." It was founded in 1885 in a one-story shack in the part of Tokyo to which foreigners were once restricted. In 1910 after the emperor had given it a gift—the first ever received by a Christian institution from the head of the Japanese state—it began its climb to greater usefulness. Dr. R. B. Teusler, its great developer, raised money in the United States and in Japan, and completed a new hospital in 1923 at a cost of $500,000. Three weeks later the hospital was entirely destroyed by the great earthquake and fire. A barracks hospital was erected, and the next year that burned down. Yet Dr. Teusler was not daunted, and in 1930 the cornerstone was laid for a medical center which was completed in 1933 at a cost of $2.5 million.

Its beautiful Gothic chapel raises its lofty arches over a tier of balconies, so that patients on each floor can attend the services or pray there at any time. The hospital was conducted by Japanese Episcopal priests and doctors during the war. When hostilities ceased it was commandeered by the American army, and since the beginning of the Korean affair its facilities have been used to the limit.

Multifold Duties

Most homebound wounded pass through the Tokyo Army hospital, so Chaplain Ellenberg sees men who have known the services of most of the 200 chaplains in Korea. They have a soldier's respect for these chaplains, 49 of whom have won 63 decorations in combat. Many of the innumerable requests Chaplain Ellenberg carries out each day for the men as he makes his rounds have to do with those chaplains. One man has left possessions in his barracks in Korea. Will Ellenberg communicate with his chaplain and get them sent on? Another has heard that his former chaplain is now in Tokyo. Will Ellenberg ask him to come to see the soldier?

Last World Communion Sunday the Army hospital chaplain conducted holy communion for 350 patients in the chapel, and then he conducted 60 individual communions for patients too sick to come to church. It took all afternoon. This chaplain does not spare himself. I was with him when a soldier asked that he secure some information for him. The chaplain promised. We passed through the hospital from floor to floor, meeting many men, talking with patients, nurses and doctors. Then at last we came to the chaplain's little office. One of his first acts was to turn to Margaret Adachi, his Japanese secretary, give the name of the man and his room number and ask her to note that the request was to be carried out Monday.

Doesn't Anybody Care?

On my return from the hospital, I sat down in the dining room of the correspondents' club with the only reporter who had gone with the infantry up the side of Heartbreak Ridge and stayed through until it was taken. He was consuming gallons of black coffee and trying to decide whether to sober up. I hadn't realized he was drunk until I was planted in the chair opposite him, and then it was too late.

"Nobody cares about war," he said. "I've seen men die, and still they refuse to care enough to ask what they are doing." He took a big swallow of coffee and said: "What makes them do it? What makes a

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man climb out of the comparative safety of his foxhole and walk straight into machine gun bullets? Why does he do it? Why?

"What are those men dying for out there? Does anybody care that they die? Does anybody lose sleep over those who only partly die, and come back maimed for life? What does it mean that a dead American and a dead Chinese look the same? Their faces are equally black, their bodies equally twisted and they smell equally bad. What does that imply about human values, about fine ideals? What were they fighting for and why did they do it? Can it matter so very much, since they both are dead, and smell just the same?"

The man was obviously out of his mind, and I escaped as soon as I could and came up to the barracks-like room I share with the Heartbreak Ridge man and two other correspondents. Now all I've got to do is to weigh his merciless questions against what I saw in Tokyo Army hospital this afternoon. Take that boy in the corridor in the brain injury section. His whole forehead had been shot away. The surgeons with marvelous skill had saved his life and his scars were healed and there he lay, alive but incapable of responding to the chaplain who had seen him every day for months. Why? Why? H. E. F.

Break Ground for New Dillard Building

In October, ground was broken for the construction of a new $512,000 science building at Dillard University, Negro institution in New Orleans supported by the Congregational Christian and Methodist churches. The money to pay for the building was donated by the two churches, by Mr. and Mrs. Edgar B. Stern and by the Rockefeller Foundation's general education board.

Debate Christian Unity in Chicago

Protestant Leaders of Region Attend Conferences and Lecture Series under Joint Sponsorship

CHICAGO, Nov. 21.—Christian unity was the theme of the conference held the last week in October at Disciples Divinity House and at Mandel hall on the adjoining University of Chicago campus. Sponsors were the divinity house, the Chicago church federation, the (Disciples) Association for the Promotion of Christian Unity and the National Council of Churches' department of field administration. A hundred representatives of various Protestant denominations in the central midwest took part in daily conferences on the problems arising in the promotion of Christian unity and attended the four addresses by Charles Clayton Morrison in the William Henry Hoover lecture series on Christian unity (see The Christian Century for Nov. 14, p. 1299). A report on the conferences and discussions will go to the church federation's committee on ecumenical education. It will serve as a criterion for determining the current status of ecumenical education in the area and as a basis for planning future projects. In conjunction with the series of meetings, officers of local church councils and councils of churchwomen met to consider means of providing ecumenical leadership in local areas. Preceding the Hoover lecture series, Protestant Episcopal Bishop Angus Dun of Washington addressed the October Chicago union ministers' meeting in Mandel hall on "The Emergence of a World Christian Community."

Vatican Appointment Unanimously Opposed

Opposition to Pres. Truman's nomination of an ambassador to the Vatican was strong and vocal in the Chicago area. The church federation issued an official statement explaining the grounds of its opposition, and the 400 local Protestant ministers at their union meeting addressed by Bishop Angus Dun (see above) took similar action. Methodist ministers of the area voted to start a "protest and petition" campaign among the 385 churches in the Rock River conference. Statements deploring the blow at principles underlying the separation of church and state were made by Moderator Harrison Ray Anderson of the Presbyterian, U.S.A., General Assembly, pastor of Fourth Presbyterian Church, and by Pres. John W. Behnken of the Lutheran Church—Missouri Synod. The storm of protest has not abated, and many churches are planning to accelerate their efforts to defeat the appointment when the Senate reconvenes in January.

N.C.C. Division Reports on Audiovisual Progress

Rapid gains are being made in the use of audiovisual aids in the educational programs of churches throughout the country, a recent announcement by the National Council of Churches' division of religious education here reveals. A survey of 3,385 Methodist churches shows that over half of them have access to audiovisual equip-

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ment. The announcement says, however, that many churches still are not taking advantage of available resources. Many new kinds of aids are now being produced. Among them is a kerosene-powered projector for use in areas without electricity; it is expected to be particularly helpful on the mission field. The division has assembled a film library of 669 titles suitable for use by church groups. It has also released Part II of the second edition of its *Audiovisual Resource Guide for Use in Religious Education*, which evaluates some 900 films, filmstrips, slides and recordings. The evaluating was done by volunteers representing 35 denominations in 18 cities. It may be ordered from the division at 79 E. Adams St., Chicago.

Sunday Evening Club Presents Antidotes to Crisis

For the first time in its history, the Chicago Sunday Evening Club adopted a keynote slogan as it opened its 45th season Oct. 7 in Orchestra hall. The slogan: "There *is* a way of winning our struggle against war, communism, crime." It will appear in all advertising and on programs and letterheads. John Nuveen, prominent Protestant layman and president of the club, was the speaker on opening night. On Oct. 14 Elton Trueblood of Earlham College hewed to the keynote slogan in his address on the Christian answer to communism. He called for a clarification and strong restatement of the American dream. When we do this and formulate our affirmative answer to communism, he said, we find that it comes very close to what was given to us in the New Testament.

Organize Rival to Methodist Social Action Federation

A new unofficial Methodist organization called the "Circuit Riders" was formed at a meeting here in October of Methodist laymen from all over the country. The action came after the annual meeting of the Methodist Federation for Social Action, the denomination's unofficial social action body, had received wide publicity in the press. Leaders declare that the new group's purpose is to conduct a campaign against what they call "socialism and communism and all anti-American teaching in the Methodist Church." An immediate aim is to force the federation to drop the word "Methodist" from its name and bring about its eviction from its offices in the Methodist building in New York city. William C. Perkins of Baltimore was named temporary chairman of the executive committee.

And So Forth

More and more Protestant churches in the area are celebrating Reformation Sunday each year. In some communities interdenominational gatherings were held this year. Protestant Episcopal Bishop Angus Dun of Washington addressed a special service under auspices of the Chicago Sunday Evening Club in Orchestra hall on Oct. 28.

The committee appointed to follow up the recent national Methodist conference on family life met here Oct. 25 and planned for district and subdistrict meetings and study groups in local churches. A booklet and recordings containing the highlights of the conference will be distributed.

Herbert N. Brockway, pastor of Fair Oaks Presbyterian Church, Oak Park, has been elected stated clerk of the Chicago presbytery to succeed William McInnes, who recently resigned to become pastor of the Lake Bluff union church.

Thirty-five laymen of Elmwood Park Presbyterian Church recently spent a day painting the home of Howard Clark, a fellow church member who has been hospitalized for tuberculosis since 1948.

Bethany Reformed Church's morning worship service Oct. 28 was televised over station WENR-TV.

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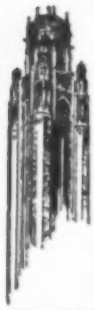

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Parents' Councils Soviet-Dominated

In East Germany, Church Objects to Exclusion of Religious Persons from Lists of Candidates

EAST GERMANY, Nov. 1.—The church in East Germany has come out in criticism of the "parents' councils" which since World War I have proved an important adjunct to the schools by cooperating with school boards and teachers in various matters pertaining to the education of their children. The church made the decision after it became apparent that only parents who were "peace-loving, progressive and friends of the Soviet" could get elected to the councils. Formerly, the council members were democratically elected, and most votes went to parents who were actively Christian and not political. The churches now say they can continue to approve the councils only if the lists of council candidates include some fathers and mothers who in spite of all antireligious propaganda are willing to oppose attacks by the more radical teachers on Christian beliefs and tradition.

Schoolbook Presents Soviet View on Luther

In East German schools, books by Soviet authors, not in all cases too well translated, are now the rule. Thus, history is being taught through Soviet eyes. For instance, one history text devotes only 11 pages to Martin Luther and the Reformation. It mentions Luther briefly as a "partisan bourgeois who fought against the Catholic church because he wanted to substitute for it a bourgeois church." The sympathies of the author, E. A. Kosminski, lie with the peasants of that day. He treats the Peasants' Revolt elaborately, indicating that its leader, Thomas Münzer, and not Luther, was the central figure of the early 16th century. The defeat of the peasants, he says, insured the continuance of feudalism for years thereafter.

Work of Old Prussian Union Churches Restricted

The Evangelical Church of the Old Prussian Union, formed in 1817 by a federation of Lutheran, Reformed and United churches, continues to operate from an office in Berlin, but on greatly restricted lines. Until 1945, the union meant much to all its member regional churches in both eastern and western Germany. However, with the separation of Germany by the iron curtain, the regional churches have had to become almost entirely independent of each other. Members of the union are the church provinces of Saxony, Berlin-Brandenburg and parts of what were formerly Pomerania and Silesia in the east, and Westphalia and the Rhineland in the west.

Men's Church Clubs Becoming Popular

Church men's clubs are becoming increasingly popular in Germany. It has not always been so. In past decades, there were few clubs in which men could gather to discuss religious problems. Now such organizations are rapidly multiplying, not only in the larger cities and towns but also in smaller communities. Formerly, while men took part in services and read and even edited church papers, they were passive when it came to working in church organizations; they left that to the women and young people. This October, as has been the custom for the past few years, Men's Sunday was widely observed. Pastors addressed the men in their congregations in the morning services, and in the afternoon and evening special meetings were held at which timely questions were discussed.

Leipzig Library Still Offers Books from West Germany

The only place in East Germany where one can now find books from West Germany and from such German-speaking countries as Austria and Switzerland is the giant Deutsche Bücherei in Leipzig, where all books printed in German since 1913, when the library was founded, may be read. Recently this correspondent, preparing a manuscript for publication, had occasion to draw on this source of literary treasure. Within two days, he was able to look over 50 books. In the entrance halls, stairways and rooms of the library, as one would expect, considerable political propaganda is conveyed through posters and other media. In the main reading room where standard titles are kept on open shelves, the section nearest the entrance, formerly reserved for theological publications, now bears a new label: "Marxism and Leninism."

And So Forth

Hellmut von Schweinitz, editor of a West German church paper, has written a very readable and informative novel based on the experiences in America of David Zeisberger, who in the 18th century worked as a Herrnhut Brethren missionary to the Indians of Ohio and Pennsylvania.

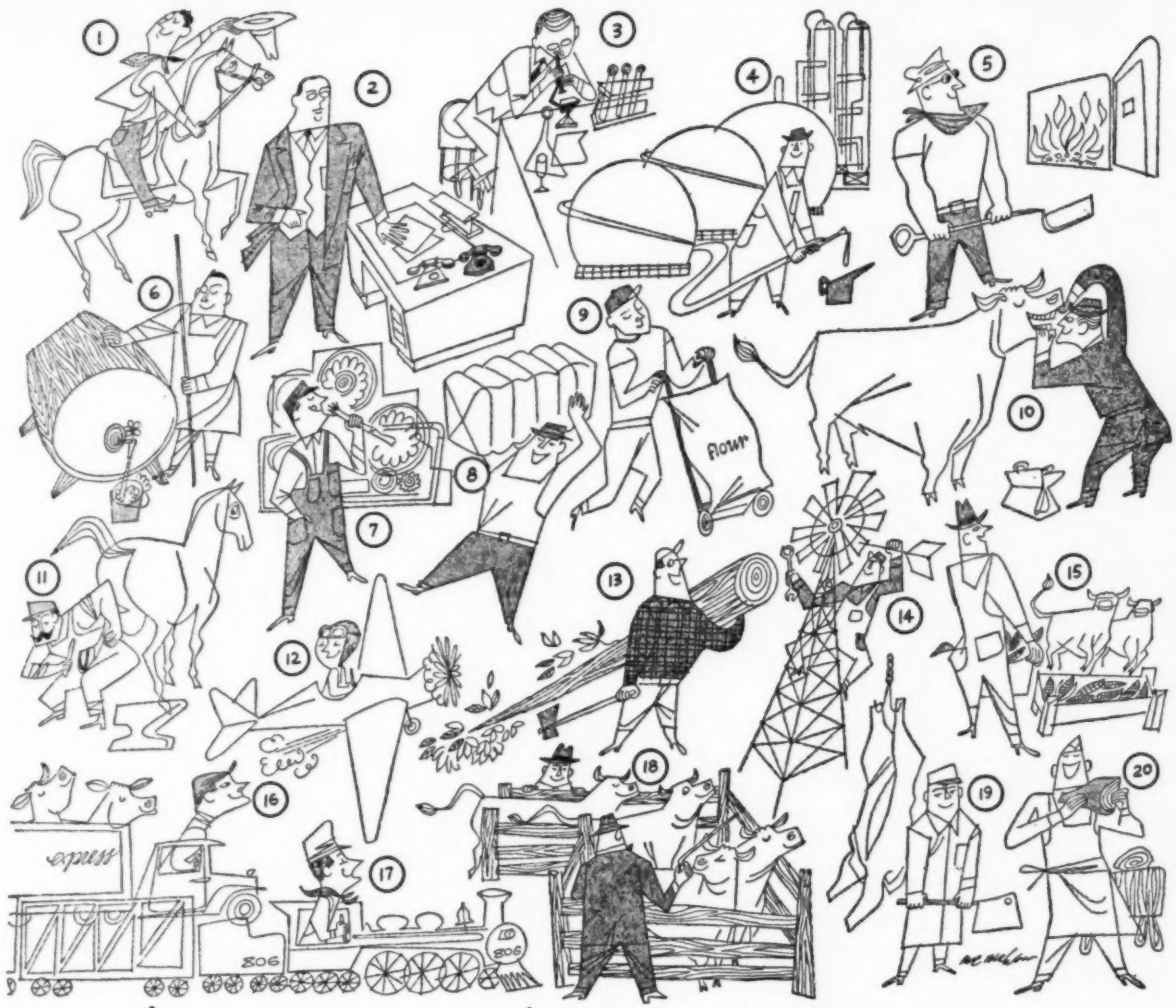
In the Berlin schools, 40,000 Protestant children are receiving regular instruction in the Christian religion, while 100,000 have been excused from the classes on request. Last summer, 85 per cent of all Berlin children were enrolled in religious courses taught by the church with the help of 3,000 catechists.

The chimes in the Chemnitz, Saxony, city hall which formerly played religious melodies five times a day now play only political tunes.

One German radio station is carrying a regular religious service for persons ill at home or in hospital.

In a recently published article, Bishop Otto Dibelius declares that in case of armed conflict between East and West, Germans will not permit themselves to be forced to kill each other. Millions of Germans ask themselves continually: "If World War III comes, will Germany become part of the battleground?"

Many book publishers who formerly operated in East Germany, particularly in Leipzig and Berlin, have moved to Munich, Stuttgart, Hamburg, Frankfurt, Göttingen, Heidelberg or Tübingen. One of the few remaining in East Germany, Gustav Kiepenheuer in Weimar, has just issued a catalogue which reveals what kind of books a responsible publisher felt it his duty to



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10. **The veterinary** who looks after the health of the cattle.
11. **The blacksmith** who shoes the horses and repairs ranch machinery.
12. **The airplane pilot** who sprays ranges and fields, destroying pests.
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15. **The feeder** who takes lean range cattle and puts about 25% more beef on them by intensive feeding.

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Texas Baptists Plan Loan Fund

At Annual Convention, Create Agency to Spur Local Building—Methodists Add 25,419 in Joint Drive

WACO, TEX., Nov. 19.—Meeting 17,000 strong at Houston for their annual general convention Oct. 23-25, Texas Baptists voted to establish a building and loan agency, with $250,000 in capital funds, to assist new congregations both rural and urban in building projects. Leaders pointed out that the convention might be able to run loans up to several million dollars if it were to resell mortgages to insurance companies and other large agencies which would be unwilling to make small loans or risk new congregations as securities but would deal with the convention as intermediary. The "messengers" learned that they had exceeded their 1951 financial goal of $10 million, but had fallen short of the hoped-for 250,000 accessions to membership on profession of faith (65,000 baptisms were reported). Forrest C. Freezor, pastor of First Baptist Church, Waco, and a vice-president of the Southern Baptist Convention, was elected president. He succeeds William Fleming, Fort Worth oil executive. First item on the agenda was consideration of Pres. Truman's just-announced appointment of an ambassador to the Vatican. The convention adopted a strongly worded report condemning the linkage of church and state implicit in the appointment.

Texas Methodists Conclude Effective Advance

As the result of its October-November revival campaign, Texas Methodism counted 25,419 commitments to Christ and accessions to membership and noted a "marked new interest in evangelism among laymen." In addition, local churches gained information on some 19,000 prospects who could not be reached during the revival period. The campaign was waged in two stages. In the first, ministers from north Texas moved into the south Texas area for a week of concentrated effort; in the second, those from south Texas returned the favor. A hundred other leading Methodists —including nine bishops—from all over the nation participated in the program. A total of 1,394 Negro, Mexican and white churches were drawn into the effort. Nearly 30,000 laymen conducted 89,000 interviews with prospective members. Attendance at 50 mass meetings was 109,000, while that at district young people's rallies was over 25,000. Said Bishop A. Frank Smith of Houston: "This all-Texas revival is the biggest thing that has happened in Texas Methodism in my experience. The fact that we have done it together has developed a new statewide consciousness."

Announce Methodist Stewardship Plan

Announcement of the results of the Methodist revival was followed by revelation that the Texas Methodist planning commission has adopted plans for an all-Texas stewardship revival to be led by laymen during the next four years. "The object is to create a greater sense of stewardship in the church, rather than to raise funds for any specific cause," explains D. L. Landrum of Palestine. "The emphasis will be on stewardship of life, time and money."

Urges Presbyterians to Reach 'All the People'

At its centennial meeting in Austin Oct. 9-11, the Presbyterian, U.S., synod of Texas heard R. Matthew Lynn of Midland, retiring moderator, call on the denomination to overcome "class consciousness." "If we are to understand and use properly the gifts of God, we must change our motives, challenge our ministry and direct our attention to all the people," he declared. "Our zealous founding fathers preached to all the people and organized the first Protestant congregations in Galveston, Houston, Austin, San Antonio, Brownsville and Brownwood. But today, about the only time the Presbyterians are first is when they colonize in some exclusive residential suburb."

Calls for Morality In Public Life

At a recent five-state meeting of Presbyterian, U.S., laymen in Dallas, Col. Francis Pickens Miller of Charlottesville, Va., declared that it is the Christian's responsibility to combat the "poison that has permeated the political atmosphere of the nation in recent months." He said the situation is a "perfect illustration of what happens when men cease to think of their responsibility in making their relations with each other Christian." The Dallas conference, attended by 2,000, was the last of four such rallies held in the south to "confront Presbyterian men with the needs of the world, the claims of Christ and the responsibilities of Christian men; to inspire them with a vision of the program of the church; and to send them home on fire to put that program into action."

Moderator Addresses Texas Presbyterians, U.S.A.

The Presbyterian, U.S.A., synod of Texas, meeting in Waco, heard Moderator Harrison Ray Anderson of Chicago charge that the church all over the nation is "dominated by power in the hands of the materialists and the atheists." He urged that for this influence the "power of the Holy Ghost" be substituted. Paul Calvin Payne, general secretary of the denomination's Board of Christian Education, said that neglect of the millions of migrating Americans constitutes one of the several crises facing the nation's churches today. "These crises call for a high level of earnestness and sacrifices such as has not been attained since the days of the apostolic church," he said. The synod has 262 churches with 40,426 members.

Dallas Council Grows Rapidly in Year

Starting its second year Oct. 2, the Dallas council of churches reported an increase in membership from 29 churches in eight denominations to 65 in 14. Last year it sponsored 900 radio and television programs, five communitywide Holy Week services, the first Easter dawn service in the Cotton Bowl, a vacation school work

shop and Youth Week observances. It also maintained a chaplaincy in the county jail and arranged to have city council sessions open with prayer by a local minister. The council adopted a $16,000 budget for next year and will employ a full-time secretary.

And So Forth

The statewide Sunday school clinic sponsored by Baptists in Waco Oct. 8-12 was attended by 4,000 persons. Waco was host also to the Texas Baptist student convention later in the month.

On behalf of Dallas' Temple Emanu-El, Rabbi Levi A. Olan on Oct. 23 presented $1,300 to the Bridwell library of Southern Methodist University's Perkins school of theology. The money will be used to establish a collection of Judaic books in honor of Dr. and Mrs. David Lefkowitz. Dr. Lefkowitz, rabbi emeritus of the temple, is visiting professor of contemporary Judaism at S.M.U.

United Texas Drys reports that 891 churches in 14 denominations contributed $57,858 to its budget for the past fiscal year.

Sterling Wheeler, formerly pastor of Jefferson Methodist Church, San Antonio, is the new director of Texas Methodist student work.

W. Lee O'Daniel, former governor and U.S. senator, told Texas old age pensioners recently that he is a candidate for President. Later he told the state W.C.T.U. that he would be willing to set up a new party to defeat Pres. Truman. He added that there is only one curse worse than drink—the New Deal.

Southwestern Seminary (Southern Baptist) at Fort Worth has enrolled its first Negro student.

The Texas English Lutheran synod sponsored an institute on evangelism in Austin Oct. 15-16.

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An American in Paris (MGM) Leslie Caron, Nina Foch, Gene Kelly, Oscar Levant. *Musical.* Paris backgrounds, many in the style of specific French artists, and Gershwin music frame simple story of American painter in love with French girl yet grateful to American socialite who helps him market his wares. *Colorful, spontaneous, ingenious*—and above all proof that film musicals do not have to depend on weary backstage romance for plot, and that when inventiveness and good taste are present elaborate story is unnecessary. M,Y

Journey Into Light (Fox) Sterling Hayden, Viveca Lindfors, Thomas Mitchell. *Drama.* Embittered when his alcoholic wife kills herself, minister renounces religion, ends up in Skid Row to be rehabilitated by missionary and his blind daughter. Well intentioned, probably, but *superficial* in its version of religious motivations and practice, *awkward* in presentation, its situations more sensational than convincing. M,Y

The Lavender Hill Mob (British; Rank) Alec Guinness, Stanley Holloway. *Comedy.* Pair of extremely uncriminal Britishers resort in uncriminal but effective manner to mammoth larceny when chance to carry out what appears to be foolproof plot presents itself. Improbable, amoral, but *delightfully witty* satire, presented with polished touch and tongue in cheek—as comedies based on crime should be. Clever musical accompaniment. M,Y

BEST CURRENT FILMS

For Family: Alice in Wonderland, Beaver Valley, Cattle Drive, Excuse My Dust, Follow the Sun, The Frogmen, Go for Broke, The Great Caruso, Jim Thorpe—All-American, Kon-Tiki, The Magnet, Nature's Half Acre, No Highway in the Sky, You're in the Navy Now.

For Mature Audience: The Big Carnival, Bright Victory, Captain Horatio Hornblower, Cyrano de Bergerac, David and Bathsheba, The Desert Fox, Fourteen Hours, God Needs Men, Oliver Twist, A Place in the Sun, The Red Badge of Courage, The River, A Streetcar Named Desire, Teresa, Trio.

10-3-51

The Church Roll

Theodore W. Engstrom, advertising manager of the Zondervan Publishing Co., Grand Rapids, Mich., has been named executive director of Youth for Christ International. He succeeds Paul J. Maddox, now president of Northwestern Schools in Minneapolis.

John Oliver Nelson, director of field work and associate professor of Christian vocation at Yale Divinity School, has been appointed chairman of the Y.M.C.A.'s Association Press to succeed the late Harrison S. Elliott.

Prof. Hugh Vernon White of the Pacific School of Religion is spending a sabbatical year in England, Finland, France, Italy, Sweden and Switzerland.

Mrs. Monica Owen, formerly national field consultant for the Play Schools Association, has been appointed national field representative for the migrant program of the National Council of Churches' division of home missions.

Dean Carl Kreider of Goshen College, Goshen, Ind., has been appointed dean of the college of liberal arts in the International Christian University being organized in Japan.

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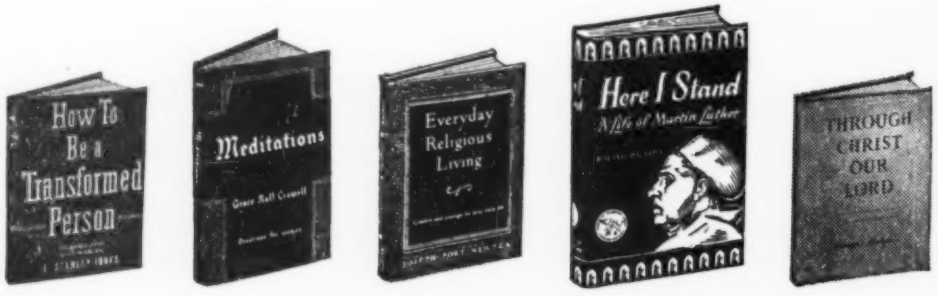

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